A JUNIOR SCHOOL HISTORY OF INDIA

BY

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REVISED AND BROUGHT UP TO DATE

BY

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PREFACE

THE object of this little School History of India is to give in simple words an outline of the political development of this great and varied country. It is hoped that nothing which is not of first-rate importance has been included here. The aim has been constantly before the writer of making it a truly scientific introduction to the study of Indian History, so that the beginner may have little or nothing to unlearn, but may pass on without a dislocating shock to those standard works which deal more fully with the men and events so briefly noticed in these pages.

Great pains have been bestowed on the preparation of illustrations and maps, and thanks are specially due to the Rev. George Patterson for his assistance. The attention of teachers is called to the spelling of Indian proper names. A very simple system of transliteration has been adopted—only the quantities of vowels being marked in the case of names which are less known. The writer will be particularly grateful for the corrections of any errors in this respect.

January, 1911 E. W. T.

NOTE TO 1922 EDITION

The section beginning with the Viceroyalty of Lord Minto bringing the narrative to the Reforms of 1919, has been written by the Rev. A. C. Clayton, O.B.E.

PUBLISHERS' NOTE TO 1934 EDITION

The Publishers are indebted to the Rev. A. C. Clayton for some sections regarding the discoveries in the Indus Valley and the Dravidians, and for bringing down the narrative to July 1934.

A Junior School History of India

Part I—THE HINDU PERIOD

CHAPTER I

The Country and its Peoples

What is History?

History is that branch of learning which tells us what really happened in the past. It teaches us about the peoples who lived in days of old, about the kings who ruled them, about their laws and customs, and about the battles that they fought. In this little book we are to learn something of the history of India, and we must first hear about the country and the many races who live in it.

The Northern Plain

India is made up of three chief parts. The first part is the large plain which lies between the Himālaya mountains on the north and the Vindhya hills on the south. The Himālayas are like a high wall, shutting off India from the rest of Asia; but at the eastern and western ends of this wall there are openings which have been made by the rivers flowing down the slopes of the mountains. These openings are called passes, and by them many different peoples have come into India from the plains of Asia. The Āryans, Scythians and Mughals came by the passes in the north-west corner; while the Mongoloids, who are akin to the people of China, came from the north-east corner along the banks of the Brahmaputra river.

The Deccan Tableland

The second part of India is the Deccan tableland. The Vindhya hills stretch across India from the Arabian Sea nearly to the banks of the Ganges. They are the northern wall of the Deccan tableland, while the Narmada river may be called its ditch or moat. In ancient times these hills were covered thickly with forests, and there were no roads through them. It was not easy, therefore, to cross from northern India into the Deccan, and both the Āryans and the Mughals were kept back for a long time by the mountain walls and river moat. There were many great and rich kingdoms in the Deccan. We shall read hereafter about the Andhras, Chālukyas, and the Muhammadan kings who ruled there.

The Southern Plain

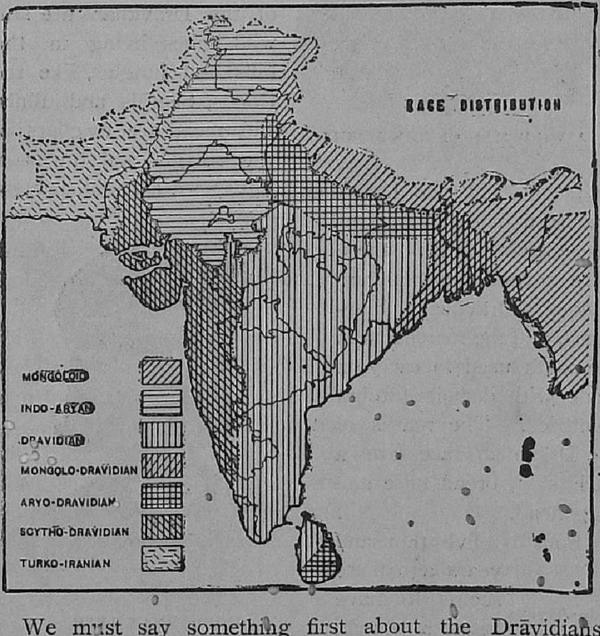
The Deccan tableland is enclosed on the west and the east by the hills which are known as the Ghāts. Below these lie the plains, which are almost on the level of the sea. These plains form only a narrow strip along the sea shore, except in the south. There, in the Madras Presidency, they widen out into a large country. The Chola, Pāndya and Chera kings ruled the peoples in this part of India long, long ago.

Land-Gates and Sea-Gates

The only passes by which a people can enter India by land are in the north-west and the north-east. These may be called the land-gates of India. On its other three sides, India is shut in by the sea. Once men did not know how to build great ships; nor could they sail far from land without losing their way. As soon as large ships were built and sailors had learnt to guide them by the sun and the stars, traders from Europe began to come to India. The chief of these were Portuguese, English and French. To-day the largest cities of India are upon the shore of the sea, or near to it. They may be called its sea-gates.

Let us now see who are the peoples living in this country. In 1931 there were over three hundred and fifty millions in the Indian Empire including Burma. They belong to many different races and speak more than two hundred different languages. Many of these languages are only spoken by small tribes, but there are more than a dozen languages each spoken by from ten million to nearly seventy-five million persons.

Map showing distribution of races in India

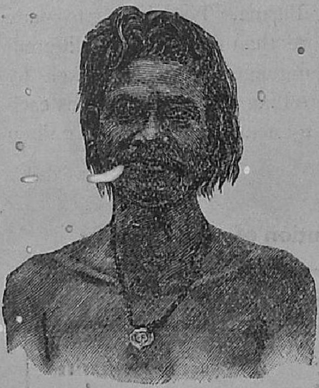


We must say something first about the Drāvidians. They are the oldest and the largest branch of the Indian

peoples. It is not known how or whence they came into this country.

The Dravidians

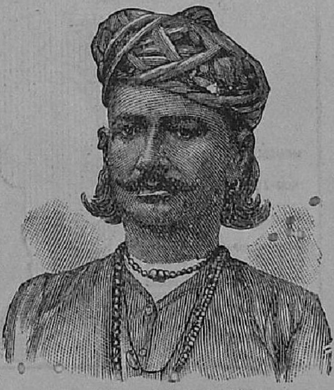
The people living in the Deccan and the south of India are almost wholly Drāvidian, but in the northern plains the Drāvidians have mixed with the Āryan, Scythian and Mongoloid races. Some of the Drāvidians are still wild tribes living in the hills and jungles, like the Gonds, Santāls and Bhīls. But most are dwellers in the villages and towns of the plains. The chief Drāvidian languages are Tamil, Telugu, Kanarese and Malayālam. In ancient times there were several powerful and famous Drāvidian kingdoms, and the merchants in the south used to carry on trade with distant foreign countries. The marks of the Drāvidian race are a dark skin, broad nose and long head.



A WILD MAN OF THE JUNGLES

The Indo-Aryans

Four or five thousand years ago there seems to have been a family of nations in the plains of Central Asia. The name of



INDO-ARYAN TYPE

Āryans has been given to them. One branch of these went into Persia, another marched westwards into Europe, and a third came down the passes of the north-west into India. These are called to-day the Indo-Āryans. They were tall, fair men with long heads and narrow noses. They settled at first in Kashmīr and the Punjāb, or Land of the Five Rivers. Afterwards they moved slowly down the valleys of the Indus, and of the Jumna and the Ganges. The Brāhmans were the priests of the Āryan tribes, and they used the Sanskrit language.

ROUND-HEADED SCYTHIAN TYPE

MONGOLOID TYPE

The Scythians

A long time, perhaps, a thousand years after the Āryans had entered India, other peoples began to come in from Asia. They had yellow skins and round heads. There were many different tribes and nations among them, of which the principal were the Pahlavas, the Sakas, the Kushānas and the Huns. They are known as Scythians. These peoples spread over the north-west of India, and some of them

seem to have come along the coast even as far as Coorg.

The Mongoloids

It is quite plain that long ago some tribes akin to the Chinese came into India along the valley of the Brahmaputra. These are called Mongoloids. They had broad, round heads and yellowish skins, and their eyes were often set aslant. The Mongoloids settled down in the north-east of India and mingled with the Drāvidians who were there before them.

Let us remember that the Drāvidians are the oldest and the largest race in India. The Indo-Āryans, Scythians and Mongoloids came after them. These four different races have mixed together in the way shown by the table and the map.

Table showing mixture of races in India

Original Races — *Mixed Races*

INDO-ARYANS (from Western Asia: now chiefly in Kashmir, the Punjab and Rajputana) → ARYO-DRAVIDIANS (in the Ganges plain)

DRAVIDIANS (all over India)

SCYTHIANS (from Central Asia) → SCYTHO-DRAVIDIANS (in Western India—Sindh, Gujarat, Rajputana and Maratha country)

MONGOLOIDS (from Eastern Asia) → MONGOLO-DRAVIDIANS (in Assam and Bengal)

CHAPTER II

The Beginnings of Indian History

Vedic Age: 2000-1000 B.C. Epic Age: 1000-[illegible] B.C.

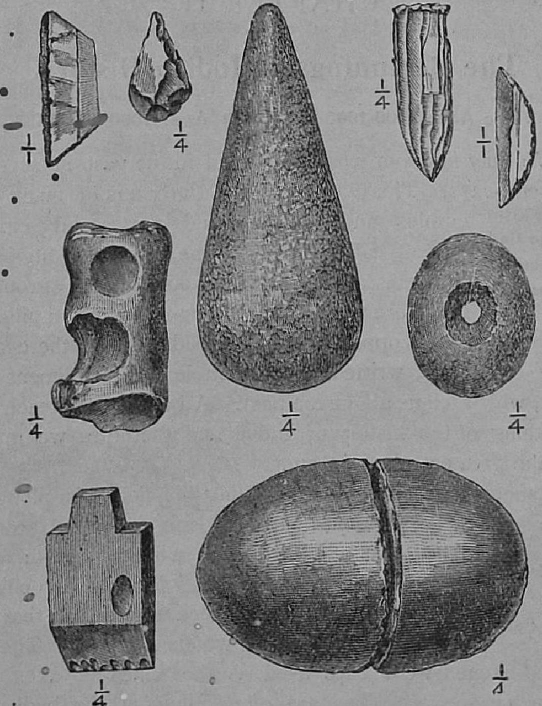
How to find out about the Past

We may find out what happened in the past in several different ways. There are in India the ruins of many old temples and palaces and forts and cities. Ancient coins, on which the names of kings are stamped, are often dug out of the ground. There are writings carved upon rocks and pillars, or graven upon copper tablets. Besides these there are many old books, written upon palm leaf or parchment or paper, which tell us about the past. All these may teach us something of the history of India, and therefore we must take the greatest care of them.

The Men of the Stone Age

Sometimes when a rāyat is tilling his field, his plough-share will strike against and turn up a pointed stone. If he looks at it closely, he will see that on one side it has been chipped away into a sharp edge, and on the other it has been shaped so that it will fit easily into a wooden handle. These pointed stones were once used as the heads of axes or arrows or spears. They are often found in the beds of rivers or in caves upon the hill-side. Who made them? In the beginning men did not know how to use iron or other metals. They lived in leaf huts or in caves beneath the rocks, and ate the berries and fruits of the forest or the flesh of the wild animals that they hunted and slew. They were very skilful, however, in making knives, axes, arrows, and

spears, out of stones which they fitted with wooden handles or shafts. Afterwards they learnt the use of fire and how to make pots from clay. They buried their dead in graves with great stones set about them. Many such graves have been



KNIVES, AXES AND OTHER TOOLS OF THE STONE AGE

found in India. These simple and savage men are called the Men of the Stone Age. We know very little more about them, but in course of time their descendants became wiser. They found out how to get copper and iron from the earth, and by means of fire to forge it into any shape they wished.

They also began to dig and plough, and to sow and reap, and they tamed some of the wild animals, such as the cow, the sheep and the horse.

The Indus Valley Civilization

A series of excavations at Mohenjo-Daro in Sind and at Harappa in the Punjab, have shown that six thousand years ago, or even earlier, there were large cities in the valley of the River Indus, occupied by a race familiar with the use of stone and copper. Temples, roads, houses, baths, underground drains have been laid bare. Many stone and copper weapons and tools, hundreds of seals showing tigers, elephants and bulls, little images, and ornaments and much pottery have been found.

AN EXCAVATION AT MOHENJO-DARO

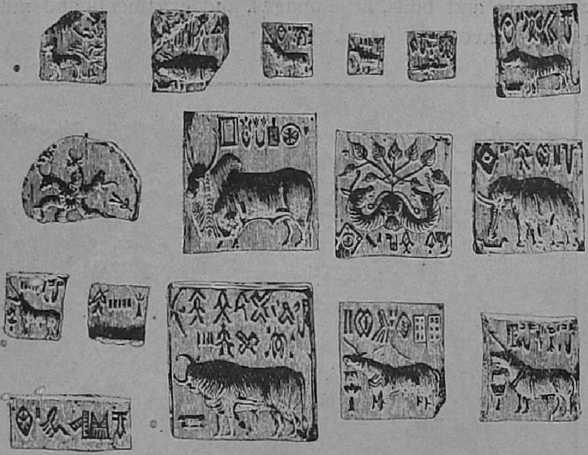
Some scholars believe that this very ancient people was Drāvidian. But this is not certain. What is certain is that the first advanced civilization in India of which we know

anything is that of this race in the Indus valley and that it had existed in India hundreds of years before 3000 B.C.

Of this Indus valley civilization we as yet know little beyond what we can learn by studying the things discovered.

The Indo-Aryans

The writing on the seals seems to be a kind of picture-writing, but we cannot yet tell what it means. But of the Āryans who entered India in several migrations from the north-west we know a great deal because we still have the songs which they sang when they came to India more than three thousand years ago.



SEALS FOUND AT MOHENJO-DARO

The Oldest Book in India

The oldest books in India are the *Vedas*; but at first they were not written at all. The *Rig-Veda*, which is the first and chief of the Four *Vedas*, contains the Hymns which were sung by the priests and poets of the early Āryans in praise of their gods. Each family of priests had its own small collection of

Hymns, and these were learnt by heart and handed down from father to son by memory for many hundreds of years. Then, when writing became known, all the Hymns were written out in one large collection known as the *Rig-Veda Samhitā.*

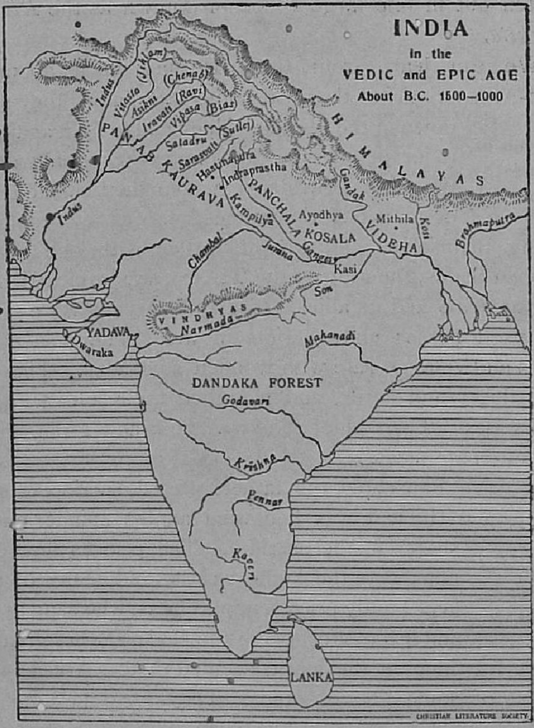
Customs of the Indo-Aryans

We can learn from these Hymns much about the Indo-Āryans. After they had come into India, they settled down in the Punjāb. They had to fight against the older peoples of the country—especially against the dark Drāvidians, whom they called Dasyus or Dāsas. Sometimes, too, they quarrelled among themselves and fought battles with one another, as when Sudās, the king of the Tritsus, was attacked by the Bhārata tribe and its allies. The Indo-Āryans wore armour and used horses and chariots in war. They made their towns and villages safe with wooden stockades. They kept large flocks and herds, and ploughed their fields with oxen and horses. Their chief food was milk and grain, though they often ate meat.

Religion of the Indo-Aryans

In each household the father offered sacrifice for the family, and the wife was honoured as the spinner and the sharer in the sacrifice. The princes and chieftains were the highest class, and many of them kept family priests, or purohitas, who sang praises and made offerings to the Gods. Every great and wonderful thing in the world seemed to the Āryans to be the act of some god or other. They liked to think that the thousands of stars in the deep blue vault of the sky were the eyes of the all-seeing Varuna, the just judge of the whole earth. They said that the rays of the rising sun were the rosy fingers of the beautiful dawn maiden, Ushas. The three chief gods were Indra, Agni, and Soma. Indra was the lord of battles; he also brought the rain out of the clouds with his bolts and sword of lightning. Agni was the

god of the fire which blazed upon the hearth in the home, and also upon the altar of the priest, and in the clouds of the heaven. Soma was the mighty god lurking in the juice



INDIA in the VEDIC and EPIC AGE About B.C. 1500–1000

of the sacred plant which was squeezed forth by the priests from the press. The Indo-Āryans believed that, when the brave and good died, they went to a happy world ruled over by King Yama.

The latest Hymns of the *Rig Veda* show that some among the Indo-Āryans began to seek for that One God who

is the greatest of all and by whom all things have been made.

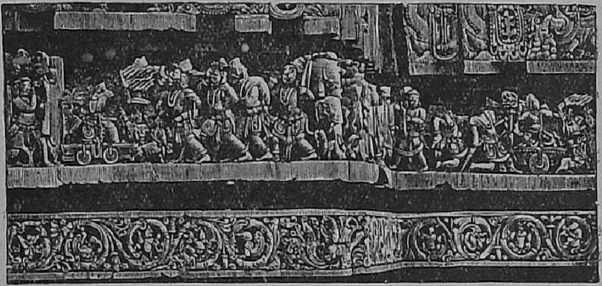
Spread of the Indo-Aryans

By and by the Āryans began to move forwards into India. They reached the Jumna and then went along the valley of the Ganges. As they moved, they married and mingled with the peoples who were before them in the land. The kings with their armies conquered many countries and built beautiful cities. The names of some of these are known to us from the great poems or **Epics**, called the *Mahābhārata* and the *Rāmāyana*.

The Story of the Mahabharata

The *Mahābhārata* tells us the story of the war between the one hundred Kaurava and the five Pāndava brothers. It is said that there were two half-brothers, Pāndu and Dhritarāshtra. As the latter was born blind, he allowed Pāndu to reign in his place. When, however, Pāndu died, Dhritarāshtra ascended the throne, though he appointed Yudhishthira, Pāndu's eldest son, to be his heir and succeed him. At this the king's hundred sons were very angry. Their anger and jealousy were increased, when one of the Pāndava brothers, Arjuna, won the hand of the Pānchāla princess, Draupadi, at the great svayamvara in Kāmpilyā by his skill in archery. A svayamvara was a ceremony held when a princess came of age. Princes who were desirous to marry her came to it and vied with one another in doing deeds of strength or skill, and the maiden chose the one whom she preferred by putting a garland round his neck. Dhritarāshtra tried to make peace by giving the five Pāndavas the southern half of his kingdom, where they built the city of Indraprastha close to where modern Delhi stands. But all his care was in vain; for Yudhishthira lost his money, his kingdom, and even Draupadī in a gambling match with the Kauravas. It was agreed that the Pāndavas should go

away from Indraprastha for thirteen years. In the last year of their exile they were to hide themselves. If they could not be found, then they might come back and take their kingdom again. After twelve years had passed, the Pāndavas went into the country of the Matsyas. They fought the Kauravas, when they made war upon the Matsya king, and were discovered. But none the less at the end of the time



A TEMPLE SCULPTURE, SHOWING A BATTLE OF THE MAHABHARATA

appointed the Pāndavas claimed their kingdom. The Kauravas refused to give it up and both sides made ready for war. The chief helper of the Pāndavas was Krishna, the prince of Dwārakā. A terrible battle was fought for eighteen days in which all the Kauravas were slain, and then Yudhishthira ascended his throne once more.

The Story of the Ramayana

The story of the *Rāmāyana* is that once upon a time King Dasaratha was reigning in the city of Ayodhyā, the capital of the Kosala kingdom. He had a brave and handsome son, named Rāma, who had wed the gentle and lovely princess, Sītā. She had chosen him as her husband at a svayamvara, held at Mithilā, where her father Janaka ruled as king of the Videha country.

Rama was Dasaratha's eldest and favourite son, and was by right the heir to his throne. But Kaikeyī, the second wife

of Dasaratha, wanted her son to be king. She wearied her aged husband by her prayers and tears and at last he granted her desire. Rāma went forth into exile, and his faithful wife, Sītā, walked by his side. They wandered southwards through the terrible forests. One sad day Sītā was seized by the demon, Rāvana, and was borne away to his stronghold on the island of Lankā or Ceylon. Rāma found out where his wife was with the help of the monkey-general, Hanumān, and Rāvana was slain in battle and his city was burnt to the ground. When Rāma came back to Ayodhyā, his half-brother gladly set him upon the throne, and there was great joy among the people. But when some of them spoke evil falsely against Sītā, the king refused to take her back as his true wife, and Sītā sank into the earth and was no more seen.

India in the Epic Age

The *Mahābhārata* and the *Rāmāyana* are not histories, because they tell us about many things which did not really happen. Some of the stories in them were made up and sung by the poets simply in order to please their hearers or to teach them some lesson about their duty. The *Mahābhārata* was once a much smaller work, but so many stories have been joined to it that it is now the longest poem in the world. Some parts of it were added less than two thousand years ago. It is thus the work of many poets who wrote in different ages. The main part of the *Rāmāyana* was composed by the poet, Vālmīki, about 500 B.C., but portions have been added later. Though this is so, we can learn much about India as it was, nearly three thousand years ago, from these two great poems, or epics.

We see that in that age the Āryans had come into the valley of the Ganges. They did not know much about the south of India, which was thought to be a forest and inhabited by demons and savages. There were many small

kingdoms in the north, the rulers of which were often at war. Sometimes the kings caused the priest to perform royal sacrifices; and all the neighbouring princes were invited to attend. When a princess came of age, her father held a svayamvara for her to choose a husband. Kings had armies of soldiers who were paid by them to fight, while the rāyats sowed their fields and garnered their crops. The priests had become rich and powerful. Some of the sacrifices invented by them needed so many priests and cost so much that no one save the king was able to have them performed.

The Beginning of Caste

As the Āryans moved onwards into India, their traders, cultivators and herdsmen mingled freely with the Drāvidians, and some of their chieftains took wives from Drāvidian royal families. The priests, however, tried to keep aloof. Perhaps they were afraid that, if they mixed with the rest, all their sacred knowledge and language would be forgotten and lost. Thus at this time the caste system was begun. The priests taught that they belonged to the Brāhman or first order, the warriors and princes to the Kshatriya or second order, the Āryan traders and husbandmen to the Vaisya or third order, and the mass of the Drāvidians to the Sūdra or fourth order. This teaching did not stop the mingling of all the races, which went on for a long time, but it was the beginning of Caste. Since that far-off age so many new divisions have been made that to-day the Hindus of India are separated into thousands of different castes which must not eat or marry with one another.

CHAPTER III

Buddha, Mahavira and Alexander

From about 550 B.C. to 322 B.C.

At the time when the priests were increasing the number of sacrifices and making them more and more costly, two great thinkers proclaimed new religions which taught that right knowledge and good conduct were more important for salvation than the Vedic sacrifices. These teachers were Mahāvīra the founder of Jainism, and Gautama the Buddha who founded Buddhism.

Vardhamāna Mahāvīra Jnātṛiputra was born at Vaisāli in the modern Bihar, was the son of a Rāja, and belonged to the Kshattriya or warrior caste. Before the child was born his mother dreamed many dreams which showed that he would be a great teacher who would spread the light of knowledge, overcome all the results of his actions or karma, and be a spiritual conqueror or Jina. Many names were given to him, but he is generally known as Mahāvīra, 'the great hero'. He was born in 599 B.C., and died about 527 B.C.

Mahavira and Jainism

As a boy he was braver than many warriors. One day he and the sons of his father's ministers were playing in the palace gardens. Suddenly a mad elephant charged down on the children, who ran hither and thither in terrified efforts to escape. Little Mahāvīra alone stood still, and then quietly went up to the enraged animal, caught hold of its trunk, and climbed up the trunk and seated himself on its neck as its master. When his parents were dead, Mahāvīra, then about thirty years old, renounced all the joys and pleasures of

worldly life, gave away all his ornaments and possessions and became a wandering ascetic.

Mahāvīra taught that all the passions and desires of the body must be completely subdued, and that the way to gain this victory is by gaining right knowledge of the nature of matter and spirit; by putting right faith in a teacher and scripture; and by right conduct such as charity, honesty, truthfulness and not hurting any living creature (*ahimsā dharma*).

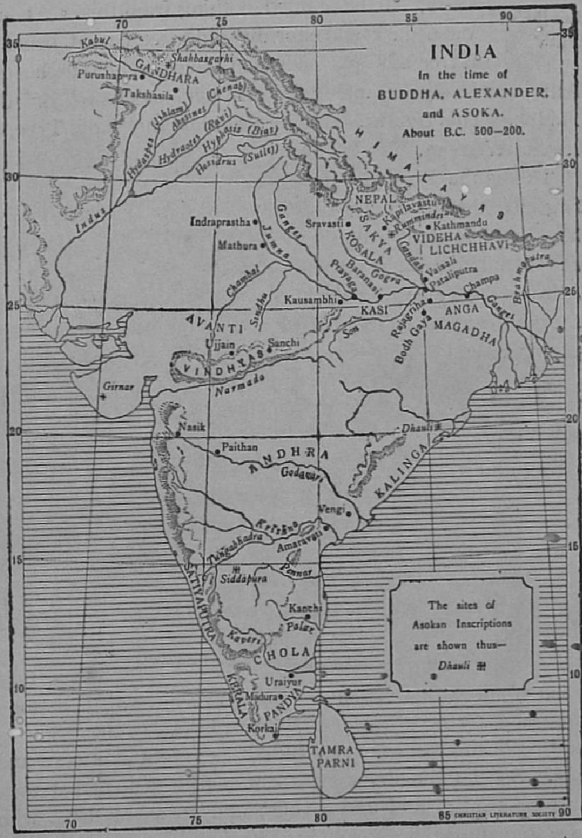
The disciples of Mahāvīra soon acquired the name of *Jainas* or Jains, that is followers of the *Jinas*, 'the conquerors' who have overcome the body.[1]

The Buddha

The first great man in India about whom we know much is Gautama, who was afterwards called the Buddha or 'The Wise', or 'The Enlightened'. At the time when Gautama was born, there were several kingdoms in the plain of the Ganges. The strongest of these were the kingdoms of Kosala, Kāsī and Magadha. There were other smaller States lying between the Ganges and the mountains of Nepal. Some of these were ruled by chiefs who were chosen at a meeting of the tribe. Gautama belonged to the Sākya clan, whose capital city was Kapilavastu. His father, Suddhodana, had been chief of the clan, and as a boy, prince Gautama lived in a wealthy and comfortable home. But he was not happy; for he had seen in the city an old man begging for alms, and at another time a leper covered with sores and, saddest of all, he had met one day a band of mourners carrying a dead body to the burning-ground. Thus he found out for himself that this world is full of pain and sorrow, and he wanted to know why these things come upon men and how they may get free from them. Gautama hated the shedding of blood, and he did

[1] In 1931 there were about 1,252,000 Jains in India.

not believe that any good could be brought about by the sacrifices which the Brāhmans performed.

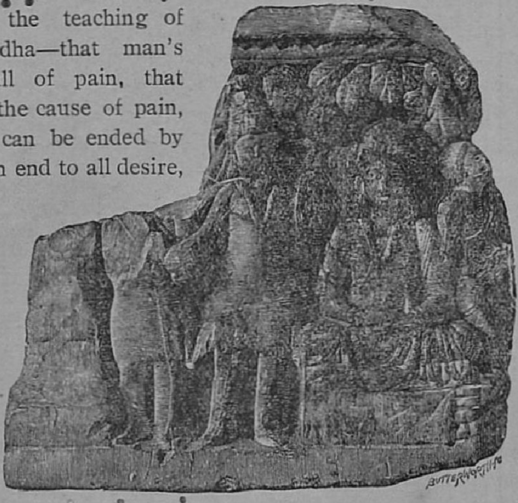


Therefore one night, as his wife and little child lay asleep, he left his home and set out to find truth and peace

He went to Brāhman teachers, but they could not help him. He sat alone in the forest and tortured his body, but he gained nothing from this. At last on a dark and stormy night, as he sat beneath a tree at Gayā he found what he felt to be the Truth, and so became 'the Enlightened One' or the Buddha. This tree was afterwards called the Bodhi Tree, or Tree of Wisdom.

The Buddha's Truth

This is the Truth according to the teaching of the Buddha—that man's life is full of pain, that desire is the cause of pain, that pain can be ended by putting an end to all desire,



A SCULPTURE FROM A BUDDHIST MONASTERY SHOWING THE BUDDHA SITTING UNDER THE BODHI TREE

and that desire can be ended by right thought and word and deed. So the Buddha went about teaching men that they must be gentle, kind and loving; and he asked those who were able and willing to join his order of monks.

To show how loving the Buddha was the old books tell a story of the Buddha in a previous life. During that life a

terrible famine befell the land where he lived. As the Buddha passed along a pathway in the forest he saw a starving tigress. She was mad with hunger for she had two cubs but she had no food for them. The Buddha knew that she and they must die unless they had food, and in his pity for their suffering offered himself as their victim. It was no wonder that so self-sacrificing a character attracted thousands of disciples, princes and merchants as well as villagers and priests. They built monasteries in the midst of quiet parks, or cut out cells upon the lonely mountain sides, where they tried to live as their Master bade them and to conquer every desire.

The Buddha lived to a great age and died at Kusinagara about the year 487 B.C. His ashes were divided and carried to several cities. They were placed in caskets, over which huge stūpas, or round mound-like towers of brick, were built.

The relic casket in the stūpa at Kapilavastu, the modern Piprāwa, was found in 1898, and that in the stūpa at Nagarjunikonda in the Guntur District was found in 1928–29.[1]

THE VASE FOUND AT KAPILAVASTU

It is difficult to sum up two great religions like Jainism and Buddhism, which have both influenced India very

[1] Buddhism spread rapidly all over India, and to Ceylon, Burma, Japan and China. But in India in 1931 there were only about half a million Buddhists, most of whom were in Bengal; while there were over 12 million Buddhists in Burma.

greatly. Neither teaches the existence of the supreme, living, eternal, personal God. Both recognize multitudes of lesser deities. Jainism declares that not only men, animals and plants but even particles of earth, fire, water and wind have living souls. So a Jain monk must exercise the utmost care not to injure any living thing. Along with this he must practise severe asceticism for twelve years to gain salvation. After that he was recommended to starve himself to death. Some Jain monks are so determined to part with worldly possessions that they will not wear any clothing.

Comparison of Jainism and Buddhism

Buddhism advises careful self-discipline, but condemns self-torture. A man must realize that all things are passing away, that life is sorrow, and that he has no soul to save. This right knowledge will set him free from the fetters of desire and he will experience the nirvāna or extinction of lust, hatred and ignorance. Having reached this freedom he will live according to the noble laws of Buddha. The Buddhist who thus conquers the world will at death enter into final nirvāna and will not be born again.

From the many legends and books about the Buddha we can learn much about the political condition of India in his day. There were several great kingdoms. Kosala was the most important of these. Magadha was another. Kosala was much the size of the modern Oudh. Magadha corresponded to the modern districts of Patna and Gayā. The will of the king was in theory always supreme, but the exact extent of the king's authority depended on his power to enforce it. It was not uncommon for a king to grant to his favourites the right to collect the royal share of harvests, and of import, ferry and octroi duties. The rate of payment and the places at which the payments were to be made were fixed by the government.

Political and Industrial Conditions in the time of the Buddha

There were, besides the kingdoms, certainly more than twelve self-governing states which chose their own headmen. The Sākya clan to which the Buddha belonged was one of these. The business of these free states was carried on in public meetings in which matters were discussed and decisions reached by agreement, not, so far as we can tell, by voting.

Cities were very few, but there were many villages in every kingdom and state. A village consisted of a group of houses amidst cultivated lands. Carpenters, smiths, potters and other craftsmen might live in hamlets of their own. Villages were separated by jungle and forest. Sometimes robbers or runaway slaves made these forests their hiding places. Each village governed itself, and there was very little crime.

We hear much of courts and city life. A king might have many wives. The patronage of the king was very important to traders. There were court florists, potters and cooks. Even princes sometimes became merchants. Artizans were able to take up other handicrafts. A pious farmer might become a weaver of rush mats. But it was usual for a son to follow his father's trade. Merchants made long journeys, and ran risks of drought, famine, wild beasts and demons. Kāsi was the chief industrial centre in early Buddhist times. Vessels coasted from port to port all round India and Ceylon. Using these ships and travelling by land adventurous traders made their way as far as Babylon or Alexandria.

Then as now agriculture was the main occupation of almost all classes.

Gold coins were in circulation. Money loans at various rates of interest were common, and money lenders were not few.

Kings frequently went to war with each other. In some

years the rains failed. Pestilences were not unknown. But the main factor in the prosperity of the states and kingdoms of northern India in the days of the Buddha was the wisdom, discernment and justice of their rulers. Some of these kings became disciples of the Buddha, others were influenced by his teaching. So far as they followed it the well-being of their subjects was advanced, as we shall see later most remarkably in the case of King Asoka the Great.

A Persian expedition

Forty miles north-east of Shiraz in Persia are the ruins of Persepolis. Here two inscriptions of Darius I Hystaspis have been found. He reigned over the great Persian Empire from about 521–485 B.C. These inscriptions mention that India was among the provinces of the Persian Empire, and that it paid a large tribute. This Darius sent a Greek sea-captain called Skylax to India to find out the course of the Indus. Skylax made his way to the Punjāb. There he collected boats and sailed in them down the river Indus to its mouth. Thence he got back to Persia, perhaps by the Persian Gulf, where he told wonderful stories of a race of men with ears so large that they used them as blankets in lands beyond India, but he left us no reliable information about the India which he visited.

We can only guess that the India spoken of by Darius was somewhere in North-western India west of the Indus and probably quite a small territory.

Alexander, The World Conqueror

Except for this mention of India we know very little about what happened in India after the death of the Buddha until Alexander the Great, King of the Greek kingdom of Macedon, came. He was very different from Buddha. Buddha was a wise teacher; Alexander was a valiant soldier. Buddha wished to leave and to be free from this world; Alexander wanted to win and keep the whole of it. Alexander

conquered all the kingdoms of Greece, Asia Minor and Persia, and then he marched through Afghānistān.

ALEXANDER THE GREAT

His army contained 30,000 men at least, perhaps twice that number. Greek foot-soldiers and cavalry were its main strength, but mingled with these European troops were men of Central Asia, Phoenicians and even Egyptians. After fighting his way through Afghānistān Alexander came down the passes into India in the summer of 326 B.C.

The famous city of Takshasila, generally called Taxila, a few miles to the north of the modern Rāwalpindi, guarded the entrance into India from Afghānistān. The aged Rāja of Taxila might have done something to hinder Alexander reaching the Indus, but he was at feud with the great king of the Punjāb, whom the Greeks called Poros. The Rāja's son, Āmbhi, saw that by accepting Alexander as his overlord he would save Taxila from the Greeks and have a hand in inflicting defeat on Poros. So when the old Rāja died, Āmbhi welcomed Alexander to Taxila and so gave him a base from which to attack Poros. For Poros was determined to oppose the invaders.

Poros drew up his army on the east bank of the Jhilam river and there waited for Alexander to attack him. The river was in flood, and at first Alexander was unable to

cross it; but at length one dark night he marched, without being seen, up the bank and took a large body of his troops over in boats. Next morning the battle was fought. The army of Poros was no match for the Greeks, who were the best soldiers of that age. It was surrounded and thousands were slain. Poros went on fighting bravely upon his elephant until Alexander, pleased with his courage, besought him to yield and asked him how he would be treated. Poros answered proudly, 'I would be treated as a king.' Alexander not only spared his life but gave back to him his kingdom and made him Governor of a part of the Punjāb.

Defeat of Poros: 326 B.C.

The Greeks marched on eastward as far as the banks of the Bīās. There the soldiers told Alexander that they were ragged and weary and that they would not go farther from their homes in the west. So the king had to turn back, and with a part of his army he sailed down the Indus to the ocean. On his way one of the tribes gave him so much trouble that he turned aside to capture their chief town and almost lost his life. As his men were trying to scale the city wall, the ladders broke under their weight. Alexander, angry at their slowness, himself climbed first upon the wall and leaped down into the midst of the enemy. He was followed by his shield-bearer. Alexander fought stoutly and slew several foemen with his sword, but an arrow struck him in the breast and he fell senseless to the ground. His shield-bearer stood over his body and protected him until the Greek soldiers came like a swarm of angry bees over the wall and through the gate to save their beloved hero.

Alexander's voyage down the Indus

Alexander reached the sea, and then marched back into Persia through Sīstān. His army suffered terribly from heat and drought in the deserts of sand, and many died. One day some of his horsemen brought to Alexander in a helmet

His March through Sistan

a little water which they had found in the cleft of a rock; but the king, rather than drink it when all others were like to perish of thirst, poured it forth upon the ground. By such acts as these he enheartened his soldiers and made himself dear to them. The army struggled through the deserts, but Alexander died soon after of a fever at Babylon in June 323 B.C.

Greek Kings of the North-West

There were small Greek kingdoms in Afghānistān and the Punjāb for about three hundred years after his death and we find the coins of the kings in the earth at this day. These princes sprang from the governors and soldiers left by Alexander in the East. The Greeks were very skilful in the arts of painting, sculpture and building. Some of the ruins of temples in the North-West show that Greek workmen were employed upon them, or that the Indian builders copied Greek models.

COIN OF EUTHYDEMOS, A GREEK KING IN NORTH-WEST INDIA

IMPORTANT DATES

599–527 B.C. The Jain teacher Mahāvīra lived during this period.

550 B.C. to 487 B.C. Gautama the Buddha, the founder of Buddhism, lived during this period.

327–325 B.C. Alexander the Great invades India.

June 323 B.C. Death of Alexander at Babylon.

CHAPTER IV

The Mauryas and the Scythians

From 321 B.C. to A.D. 200

Among the Indians who visited Alexander's camp in the Punjāb was a young man named Chandragupta. He belonged to the kingdom of Magadha. He seems to have been the son of a low-caste woman, named Murā, and was related in some way to the family of Nandas reigning in Magadha. After Alexander left India, Chandragupta gathered together an army and slew the Nanda king. He made himself lord not only of the Magadha kingdom, but also of the whole of northern India. The family of kings which he founded was called the Maurya, after his mother. He had the help of a very clever Brāhman, named Chānakya, about whom many wonderful stories are told. Chandragupta's capital was at Pātaliputra on the Ganges, close to the modern town of Patna. When Alexander died, his empire was divided into four parts, and Persia fell to the share of one of his generals, Seleukos. Chandragupta seems to have fought against Seleukos and to have driven his army back from India. He received in marriage a daughter of the Greek king. Seleukos sent an ambassador, named Megasthenes, to live at the court of Pātaliputra. Megasthenes wrote a book about what he saw in India, and some parts of it have been kept down to our own day. We can learn a good deal about Chandragupta's way of governing the people and about the city of Pātaliputra from what Megasthenes wrote.

Chandragupta Maurya: 321-297 B.C.

Megasthenes tells us that Chandragupta Maurya's capital, Pātaliputra, was nine miles long and one and a half miles broad, and was surrounded by wooden palisades and a moat. There were sixty-four gates. Town officers were divided into six Boards of five persons each, which we should call panchayats. Their duties were (1) to supervise workshops; (2) to look after inns and strangers; (3) to register births and deaths; (4) to control the markets and inspect weights and scales; (5) to inspect and classify different qualities of manufactured articles; and (6) to collect the tax of 10 per cent charged on sales.

Megasthenes mentions seven classes among the people.

(1) the philosophers (probably including in it religious wanderers, ascetics, Buddhist monks and Brāhman priests);

(2) the cultivators, which included the general populace;

(3) the herdsmen, hunters and probably the carriers who conveyed goods from district to district on their cattle;

(4) the traders, artisans and boatmen;

(5) the soldiers, the most numerous class after the cultivators, who were paid and supported by the king in times of peace as well as war;

(6) the inspectors or spies or news-writers who secured information for the government; and

(7) the king's councillors, magistrates, Deputy Governors, keepers of the treasury and many other officials.

Megasthenes says 'No one is allowed to marry out of his own class or to exercise any calling or art except his own. A soldier, for instance, cannot become an husbandman nor an artizan a philosopher'. This may have been quite true as far as Megasthenes knew, but old dramas and records show that marriages between persons of different classes and changes of occupation did occur without incurring blame.

The king took the field with his army in war. In peace

he spent much time hearing cases brought to him for judgment. He performed many and elaborate sacrifices. He went with much display to hunt. He had a guard of twenty-four elephants and within his palace he had to change his sleeping place frequently for fear of assassins. There were frequent sports at the palace, at which there were sometimes fights between elephants, and races. In the chariot races the chariots were often drawn by one horse harnessed between two oxen. There was heavy betting.

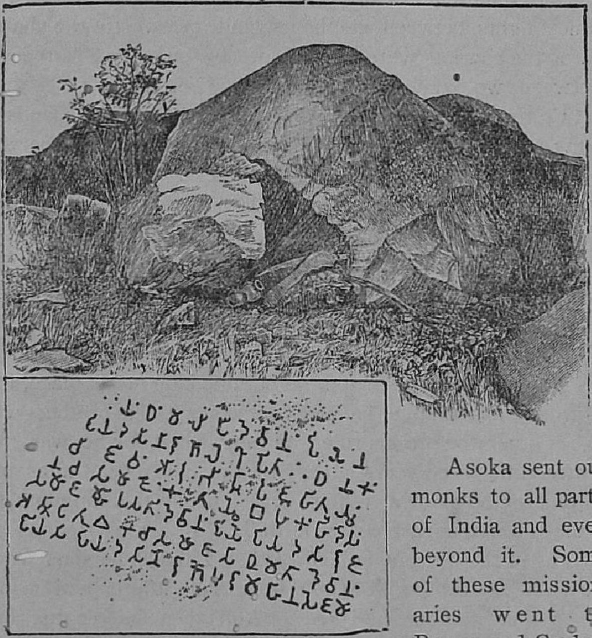
Cultivators paid one-fourth of the produce of their lands as a tax to the Government. There were officers to supervise irrigation channels and levy a water-cess.

The penalties for breaking the laws were swift and severe, even for light offences, but Megasthenes testifies to the general honesty and truthfulness of the people. From his account it is clear that the citizens of Chandragupta's kingdom enjoyed much prosperity.

Asoka Vardana was the grandson of Chandragupta, and on his father's death in 269 B.C. he became king in his place, but it would appear that he had conflicts with his brothers and half-brothers before his rule was established, for he was not crowned till three years later. In the ninth year after his coronation he made a ruthless war against the kingdom of Kalinga on the east coast of India. In his inscriptions he tells us of the horrors he inflicted. '150,000 persons were carried away captive, 100,000 were slain there, and many times that number perished'. And then he records his repentance. 'All this diffused misery is matter of regret to his Majesty.' And so he joined the Buddhist community as a lay-disciple and reached the opinion that 'although a man should do him an injury, His Majesty holds that it must be patiently borne, so far as it can possibly be borne'. . . . . 'And this is the chiefest conquest, in His Majesty's opinion—the conquest by the Law of Piety'.

He resolved that he would rule thereafter in peace without bloodshed. He gave up hunting and even stopped the killing of animals for the royal kitchen. He thought it was wrong to take any life whatsoever.

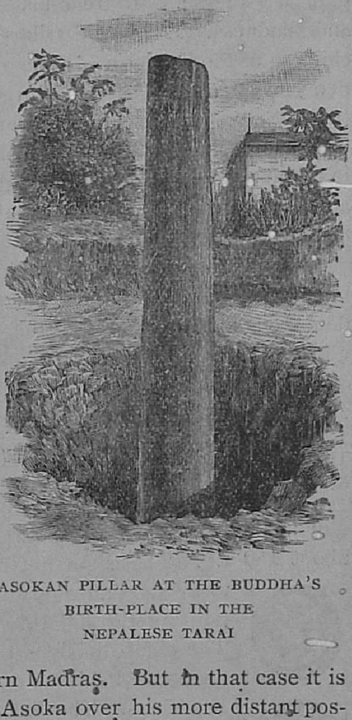
Asoka, the Pious: 272-231 B.C.



ROCK AT GIRNAR WITH AN ASOKAN INSCRIPTION UPON IT

Asoka sent out monks to all parts of India and even beyond it. Some of these missionaries went to Burma and Ceylon, while others travelled to the west and visited Egypt and Greece. The king tried to teach all his subjects the sacred law of Buddha. He was a great builder. His palace at Pātaliputra was adorned with carved and gilded wooden pillars and with gardens and ponds. So beautiful

did it appear that some said it had been made by the hands of angels and not of men.



ASOKAN PILLAR AT THE BUDDHA'S BIRTH-PLACE IN THE NEPALESE TARAI

He also built many temples and stūpas to guard the relics of the Buddha or his disciples. He caused many of his commands to be engraved upon round pillars or upon the solid rocks. Some of these writings have been found in the Punjāb beyond Peshāwar and others on the shore of the Bay of Bengal: the most southerly is in the Mysore State. In 1929 a new inscription was discovered in the Kurnool District of the Madras Presidency.

They show that the empire of Asoka extended from Afghānistān, Kashmīr and Nepāl southwards almost to the modern Madras. But in that case it is certain that the authority of Asoka over his more distant possessions was vague, and local rulers merely acknowledged him as the paramount power in India. But at the same time we can be sure that he did rule over a larger area than was ever governed by any monarch of India before the days of the Mughal emperors.

We learn from his inscriptions something of his methods of government. He tells his subjects that he is willing to

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hear their petitions at any hour of the day or the night and wherever he may be. His officers are to be diligent in doing public business and to treat his subjects with consideration and kindness. Even wild tribes are to be regarded as the children of the Emperor. State officials are to come every five years to a great assembly in which all are to be reminded of the Sacred Law. Officials were appointed to see that the people walked according to the Law of Piety. He admitted that the essence of religion might be found in all religions and so commanded all sects to refrain from speaking evil of the religions of others.

Among the very greatest kings who are remembered in history Asoka holds high place for the vastness of his dominions but even more for the earnestness, sincerity and goodness of his character.

The Scythian Kings

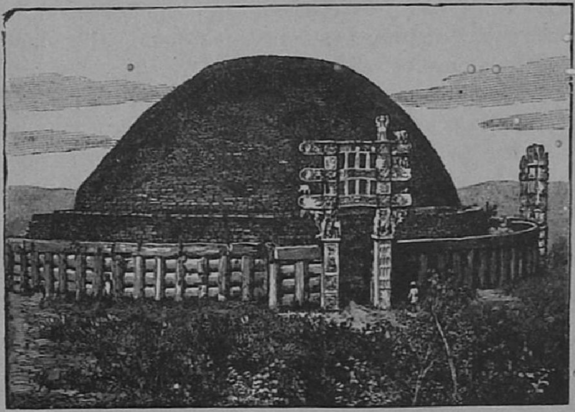
After Asoka's death the great empire of Magadha wasted away, and other families of kings took the place of the Mauryas. We have said already that for nearly three hundred years Greek princes reigned in parts of Afghānistān and the Punjāb. The most famous and powerful of these was Menander, who lived about 150 B.C. These small Greek kingdoms were swept away soon after by the Scythian tribes who came pouring through the passes of the north-west. The chief divisions among these Scythian tribes were the Pahlavas or Parthians, the Sakas, and Kushānas. The Sakas overran the Punjāb and went southward into Gujarāt and Mālwā. Some of their kings bore the title of Mahākshatrapa, or 'Great Satrap.' There were many wars between these new peoples and the older inhabitants of India.

COIN OF A SAKA SATRAP

The Kushānas were a tribe who came after the Sakas and conquered the Punjāb and much of Sindh. Their

greatest king was Kanishka. We do not know certainly when he began to reign. Perhaps it was about A.D. 78. Kanishka like others of the Scythian princes became a Buddhist; for there were many people who called themselves disciples of the Buddha in the north-west of India, though their religion was

Kanishkha: about A.D. 78



STUPA AT SANCHI, CENTRAL INDIA

really very different from the teaching of the Master. They worshipped the Buddha and many other teachers as divine saviours, built temples to preserve their relics, and carried about images of their gods in grand processions.

COIN OF KANISHKA

Kanishka is said to have built many temples and monasteries. His capital was at Purushapura, or Peshāwār. Here the king set up a wonderful tower, thirteen storeys high, upon the top of which there was an iron pole. This tower was built to guard a casket containing some of the ashes of the Buddha. The place where it stood was discovered and by

digging in the ruins the casket was found in 1909. It was sent to Burma to be taken care of by the Buddhists there.

BASEMENT OF KANISHKA'S TOWER NEAR PESHAWAR, AND THE CASKET CONTAINING THE BUDDHA'S REMAINS

Kanishka seems to have been a cruel king. He did much harm to the Brāhmans and destroyed many Hindu temples, and he was always fighting. It is said that at the last his own ministers and generals hated him and wanted to kill him. When he fell sick, they covered his face with a quilt and so smothered him.

While the Mauryas and others were reigning at Pātaliputra and the Scythians were beginning to enter India and set up kingdoms in the Punjāb and Mālwā we hear of four Drāvidian kingdoms in the south of India.

(i) The Āndhra kingdom had its centre in the Deccan, in the country through which the Godāverī River flows. The

Telugu country is still called the Āndhra land. The Purānas give the names of hirty Āndhra kings, and the dynasty is said to have lasted 450 years. The Āndhra kingdom is mentioned by Asoka as subject to him. The title of many of Andhra kings was Sātavāhana or Sātakarni. One of these kings, called Hāla, is said to have been the author of a poem in old Marathī, and it would seem that at one time the kingdom of the Āndhras stretched across the whole breadth of India south of the Vindhya mountains. But its glory faded and it came to an end not long after A.D. 200.

South India The Andhras in the Deccan

COIN OF AN ANDHRA KING

(ii) The Pāndya kingdom occupied the extreme south of the peninsula. Their capital was the city of Madura.

(iii) The Chola kingdom was north of the Pāndya kingdom along the Coromandel or 'Cholamandala' coast, the east coast of India. Its capital was Uraiyūr (Old Trichinopoly). Another of its chief cities was Kānchi, the modern Conjeveram.

(iv) The Chera or Kerala territory was along the western coast and comprised the modern Travancore, Cochin and Malabar. It had several ports.

The ruling element in the Pāndya, Chola and Chera kingdoms was the land-cultivating Vellāla class of Drāvidians, and though there were Brāhmans in the south, these Drāvidian kingdoms even as late as 100 A.D. had their own civilization free from Āryan domination. There were powerful Buddhist and Jain communities. And there was a very flourishing trade, chiefly in spices and pearls, carried

on with the ports of the Red Sea and thence to Europe. It was chiefly as the country from which pearls came that the Greeks knew South India. About 22 B.C. an embassy from a king 'Pāndion', possibly a Pāndya king of the Tamil country, reached the Roman Emperor Augustus.

In the following chapters we shall hear more of these Dravidian kingdoms.

IMPORTANT DATES

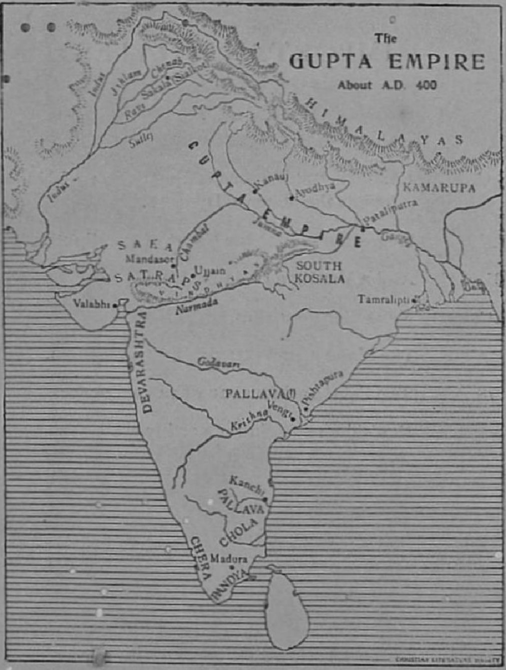
321 B.C.	Chandragupta ascends the throne of Magadha and founds the Maurya Dynasty.
302 B.C.	Megasthenes is at the Court of Pataliputra.
272-231 B.C.	Asoka Vardhana reigns.
150 B.C.	Menander flourishes.
58-7 B.C.	The Malava or Vikrama Era commences.
A.D. 78.	The Saka or Salivahana Era commences.
	Kanishka reigns in the north-west.

CHAPTER V

The Guptas, the Huns and King Harsha

A.D. 300-700

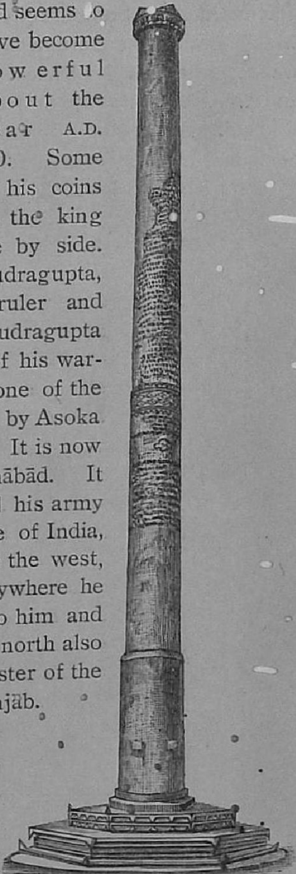
Six hundred years after Chandragupta Maurya founded his empire, another great kingdom arose in the same district



of Magadha. This is known as the Gupta Empire. Its first king, like the first Maurya, bore the name of Chandragupta.

He married Kumārīdevī, a princess of the Lichchhavi clan, and seems to have become powerful about the year A.D. 320. Some of his coins have been found, and on them the king and queen appear standing side by side.

COIN OF CHANDRAGUPTA AND KUMARIDEVI

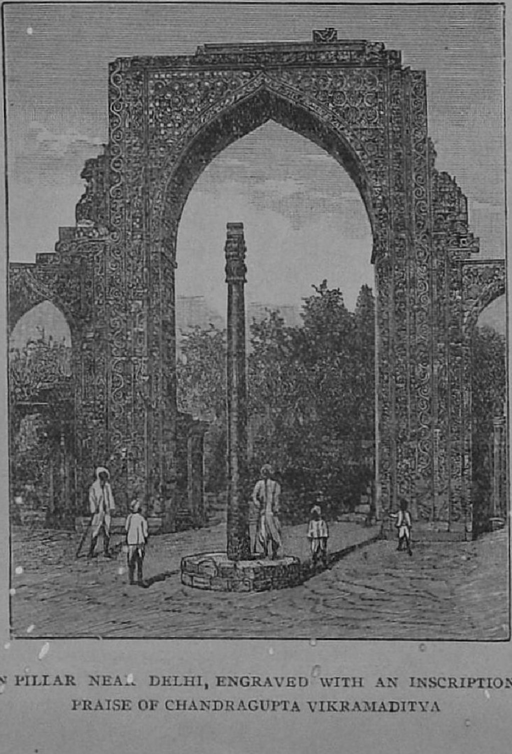

THE KAUSAMBI PILLAR AT ALLAHABAD

Samudragupta A.D. 326-375

Their son was Samudragupta, who proved himself a great ruler and warrior. Samudragupta placed a record of his warlike deeds upon one of the old pillars set up by Asoka to teach men the way of peace. It is now standing in the fort at Allahābād. It tells us that Samudragupta led his army southwards along the east side of India, and that then, crossing over to the west, he returned to his capital. Everywhere he went, the princes bowed down to him and owned him as their lord. In the north also Samudragupta made himself master of the country from Bengal to the Punjāb.

Samudragupta and the other Gupta kings were not Buddhists like Asoka and Kanishka. They were friends of the Brāhmans and rewarded Sanskrit poets with rich presents. Samudragupta himself seems to have been a good poet and musician; for

upon one of his coins there is the figure of the king seated playing a *vīna*. Samudragupta celebrated the royal sacrifice, which is called the Asvamedha. He sent forth a horse to wander wherever it pleased. It was followed by an army, and whosoever tried to stop it had to fight with the king's soldiers. At the end of one year the horse was brought home and killed at a great ceremony which was conducted by hundreds of priests.



IRON PILLAR NEAR DELHI, ENGRAVED WITH AN INSCRIPTION IN PRAISE OF CHANDRAGUPTA VIKRAMADITYA

Chandragupta, surnamed Vikramāditya, next came to the throne. He was a brave and clever prince and an able general. There is an inscription on the well-known Iron Pillar at Delhi which tells us how he conquered Bengal in the east. In the west he advanced to the Arabian Sea. He slew the last Saka Satrap of Ujjain. By taking Mālwā he secured ports on the west coast from which trading vessels went up the Red Sea to Egypt.

Chandragupta Vikramaditya : A.D.375—413

But he was much more than a warrior. He was probably the Vikramāditya at whose court were Kalidāsa the author of the Sanskrit drama 'Sakuntalā' and the other poets and sages who were called the 'Nine Gems' of Literature and Science.

Fa-Hien, a learned Chinese Buddhist monk, visited India during the reign of this Chandragupta Vikramāditya. He came to get copies of Buddhist Scriptures and to find out what was remembered about the Buddha in the land where he was born. He stayed as a student for three years in the monastery at Pātalipuram and spent two years in another centre and altogether was six years in India. His account of what he saw has come down to us. He entered India through Afghānistān. 'Beyond the deserts' says he 'are the countries of Western India. The kings of these countries (probably he means Rājputāna) are all firm believers in the laws of the Buddha. . . . Southward from this is the so-called middle country. The climate of this country is warm and equable, without frost and snow. The people are very well off, without poll-tax or official restrictions ; only those who till the royal lands return a portion of the profit of the land. If they desire to go, they go ; if they like to stop, they stop. The kings govern without corporal punishment ; criminals are fined according to circumstances, lightly or heavily. Even in cases of repeated rebellion, they only cut off the right

hand. The king's personal attendants, who guard him on the right hand and on the left, have fixed salaries. Throughout the country the people kill no living thing, nor drink wine, nor do they eat garlic or onions, with the exception of the Chandālas only. . . . . In this country they do not keep swine nor fowls, and do not deal in cattle; they have no shambles or wine shops in their market places. In selling they use cowrie shells. The Chandālas only hunt and sell flesh. Down from the time of the Buddha's Nirvāna (i.e. death), the kings of these countries, the chief men and the householders have raised Vihāras (monasteries), and provided for their support by bestowing on them fields, houses and gardens, with men and oxen. Engraved title deeds were prepared and handed down from one reign to another; no one has ventured to withdraw them. So that till now there has been no interruption. All the resident priests have chambers (in these Vihāras), have their beds, mats, food, drink, and clothes provided without stint; in all places this is the case.'

Fa-Hien

Fa-Hien's description of Pātaliputra contains an account of the pomp with which a great annual festival was celebrated. 'On this occasion they construct a four-wheeled car and erect upon it a tower of five stages, composed of bamboos lashed together, the whole being supported by a centre post, resembling a spear with three points, in height 22 feet and more. So it looks like a Pagoda (or temple tower). They then cover it over with fine white linen, which they afterwards paint with gaudy colours. Having made figures of the Devas, and decorated them with gold, silver and glass they place them under canopies of embroidered silk. Then at the four corners (of the car) they construct niches (or shrines) in which they place figures of the Buddha in a sitting posture with a Bodhisattva (an enlightened personality who helps men). There are perhaps 20 cars thus prepared

.... There are games and music, whilst they offer flowers and incense.'

Besides this picture of the Buddhism of that time, Fa-Hien tells us that the nobles of the country had founded hospitals for the sick, the cripples and the destitute.

In many places he found monasteries of Buddhist monks. From a great port at the mouth of the Ganges there was much commerce with Ceylon. Fa-Hien stayed there for two years writing out copies of sacred Buddhist books. He then embarked on 'a great merchant vessel.' They sailed for fourteen days and nights and then reached Ceylon.

The Huns

The Gupta Empire did not last for more than about two hundred years. Towards the end of the fifth century after Christ a new enemy came riding down the passes into India. These were the Huns. They were an ugly and dirty people, with keen eyes set deeply in their heads.

A HUN

They were so fierce and cruel that all men were afraid of them. Wherever they came, they killed the Hindus, burnt their houses and temples, and carried off their goods. Toramāna and Mihiragula were the chief of their kings. Some of these Huns settled down in the Punjāb and Rājasthān.

Mihiragula seems to have been defeated by Narasimhagupta, the king of Magadha, and Yasodharman, who was a

prince of Mālwā. There are two pillars of victory at Mandasor, on which a poem is engraved in praise of Yasodharman. Mihiragula was taken prisoner, but he was set free and went to Kashmīr.

COIN OF MIHIRAGULA

The Monster Mihiragula

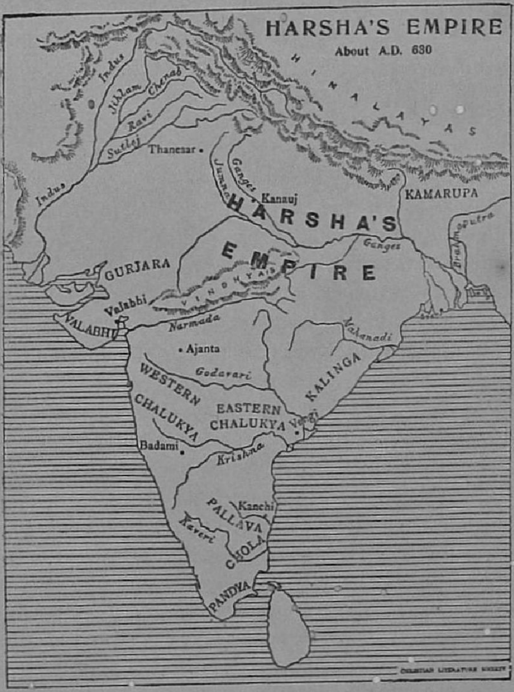
There he conquered the king and began to rule the country himself. He robbed and burned many Buddhist monasteries and killed the monks. It is said that he was so cruel that he made his servants drive an elephant over a steep place upon the side of a mountain, and was delighted when he heard it shriek as it fell.

The Huns destroyed the Empire of Magadha, and for more than one hundred years no great king seems to have reigned in India. Then Harsha of Kanauj arose about the beginning of the seventh century. His father had been Rāja of Thānesar, the ruler of only a small kingdom, but Harsha enlarged it greatly and fixed his capital at Kanauj. He led his army over almost the whole of northern India, but when he tried to get through the Vindhya mountains into the Deccan, he was driven back by Pulakesin, the Chālukya king.

Harsha of Kanauj: A.D. 606–48

Harsha was a Buddhist like Kanishka. He began his long reign by making great conquests and then devoted himself to the welfare of his people. During his reign a learned Chinese monk, named Hiuen Tsang, visited India. Harsha was so pleased with him that he kept him for several years at his court. Hiuen Tsang has written a book in which he tells us about his travels in India. We see that the Buddhist religion had decayed in many parts. Even the sacred places in Magadha were lying waste, as in the time of

Fa-Hien. Hiuen Tsang was present at two great festivals at Kanauj and Prayāga (Allahābād). He saw the golden image of the Buddha carried in procession, while the king, attended by many other princes, held a canopy above its



head. At Prayāga Harsha gave rich gifts to the Buddhist monks, Brāhmans, Jains and the poor; and then he sat to receive presents from his subjects to fill up his empty

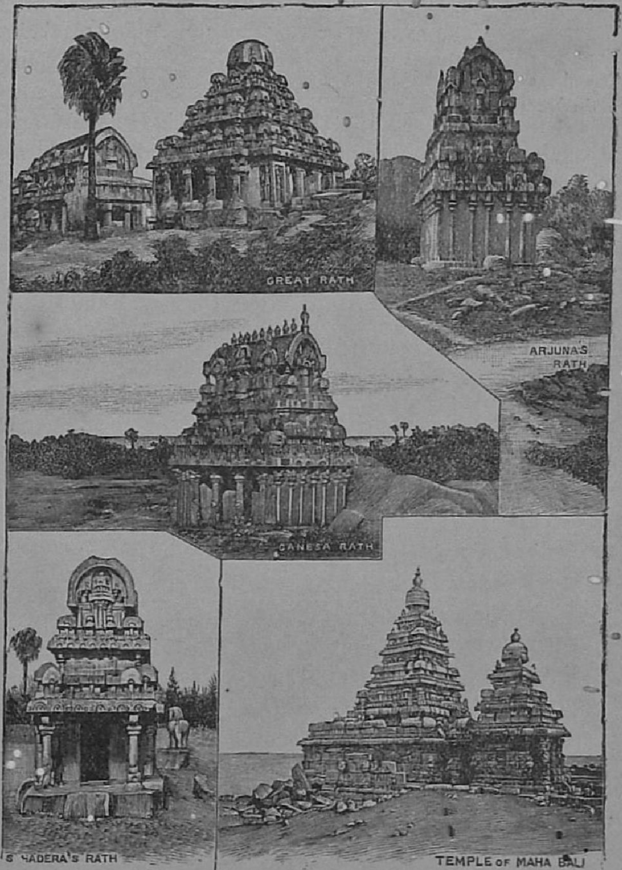
treasury. The Brāhmans did not like to see so great favour shown to the Buddhists. Hiuen Tsang says that they tried to set the temple tower on fire, and that they laid a plot against the life of the king. It was found out and five hundred Brāhmans were sent into exile.

As to the administration he tells us that officers of state received their salaries in kind and in grants of land. Soldiers were paid in cash. A fourth of the crown lands were devoted to the expenses of the government and the upkeep of religion. There was forced labour for public works, but wages were paid to the workers. The people were honest and prosperous. The king punished treason by life-long imprisonment. Disloyal and unfilial conduct might be punished by mutilation of the limbs or by transporting the offender to another country or into the wilderness. For other offences fines were inflicted.

One-sixth of the crops was paid as land revenue. There were many tolls. The Chinese pilgrim found many monasteries filled with learned men, and says that there were 10,000 students at Nalanda, who discussed all manner of problems day and night. All were at liberty to hold their own views, Brāhmans, Jains, Buddhists and all others.

The king's palace was vast and contained gardens, pools and menageries. The king bathed in vessels of silver. Cities were walled. Monasteries had great towers. Private houses were sumptuous. Even poor men lived in brick houses. Persons who followed unclean occupations had to live outside the cities. Jewels and ornaments were much used. There were many classes of artisans, and artists. Caste in some form existed and there were no marriages between different castes.

Harsha was the last great Buddhist king of India. After his time Buddhism became less and less, until it ceased to exist in India.



'SEVEN PAGODAS' AT MAHABALIPURAM, NEAR MADRAS

While these things were happening in the north, a new family of kings had arisen in the Deccan. The Chālukyas were reigning at Vātāpi or Badāmi in the Bijapur district. The first great king of the line was Pulakesin I. It was his grandson, Pulakesin II, who drove back Harsha's army. Hiuen Tsang visited his kingdom, but he did not like what he saw there. The king kept many soldiers and elephants. He had a body of spearmen who made themselves mad with liquor before they entered into battle. If they slew a man whom they met upon the road, the law did not punish them.

The Chalukyas in the Deccan

The Chālukya kings were often at war with the Pallavas on the East Coast. One or two of the Pallava princes were Buddhists, but most of them were Hindus. Their capital was at Kānchi, and the best-known of their line is Mahendravarman, who had many temples cut out of rock. Among his works are some of the famous 'Seven Pagodas' at Mahābalipuram near Madras.

The Chola and Pāndya kingdoms were also existing during this age. Few coins and inscriptions earlier than A.D. 900 have been found in South India, so that we cannot say much about these governments at this time.

IMPORTANT DATES

A.D. c. 320.	The Gupta Era begins. Chandragupta founds the Gupta Empire.
326.	Samudragupta succeeds to the throne.
375.	Chandragupta Vikramaditya succeeds to the throne.
405-11.	Fa-Hien visits India.
528.	Mihiragula is defeated by Narasimhagupta and Yasodharman about this date.
606.	Harsha ascends the throne.
620.	Pulakesin II, Chalukya, repulses Harsha.
629-44.	Hiuen Tsang is on his travels.
648.	Death of Harsha.

CHAPTER VI

The Rajputs and Others

A.D. 700–1200

The Arabs in Sind

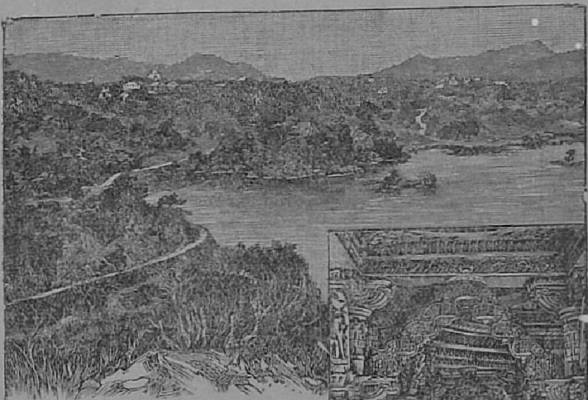
A new invasion of India took place early in the eighth century. The prophet Muhammad was born about the year A.D. 571 at Mecca. Most of the tribes of Arabia became his followers before he died in A.D. 632. After his death the Arabs over-ran and conquered many countries, both in the west and in the east. They entered India under a youthful general, named Muhammad Kāsim, in the year A.D. 712. Kāsim defeated and slew the Hindu princes of Sindh, but he did not live long. A false charge was laid against him, and the Khalīf of Baghdad, who was the head of the Muhammadan Empire, ordered him to be put to a cruel and shameful death by being sewn up in a bullock-skin. Some of the Arabs stayed in Sind, and there were two families of Sultāns, one of which reigned at Multān and the other at Mansūra. Though their merchants settled all along the West Coast,

AN ARAB

the Muhammadans did not conquer any other parts of India until Mahmūd of Ghazni came. We shall read about him in the next chapter.

In this chapter we must deal chiefly with the Rājputs. The Rājputs are the tribes and clans who live in the deserts, mountain ranges and valleys that lie between the Indus and the Ganges. Their country reaches southward almost as far as the Narmadā. They belong to several different races. Some of the clans may be

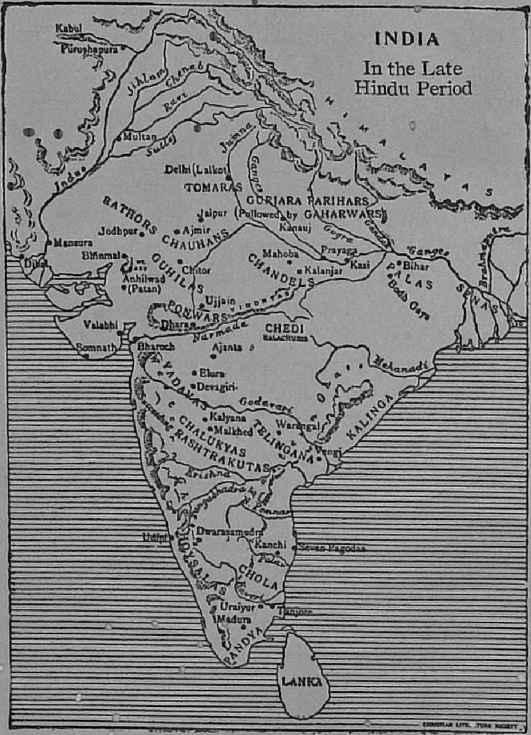
The Rajput Clans



descended from the old Āryan chieftains, others are sprung from the Scythian and Hun invaders, while others again are probably Drāvidian tribesmen. When, however, caste was set up among these clans, all the Rājputs claimed to rank as Kshatriyas or warriors. Each clan is said to be descended

VIEW OF MOUNT ABU AND OF THE INTERIOR OF A TEMPLE

from a common ancestor, so that all the members of a clan believe that they are related by blood. Many legends are told about these ancestors by the Brāhman bards. They trace back most of the Rājput chiefs to the Sun or the Moon,



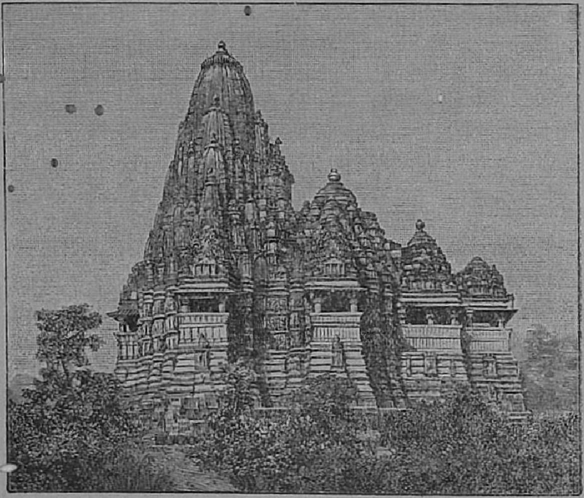
but four clans are called Agnikulas. These are said to have been created by the Brāhmans from a fire-pit on Mount Abu. In older times it was the duty of each Rājput to keep a horse on which he rode to battle behind the banner of his chief,

whenever he was called forth. The Rājputs disdained to fight on foot or to work in the fields. Each man received a piece of land from his chief, for serving in war. The Rājputs were proud and brave, honourable and generous. They had a terrible custom, known as the Jauhar. When a fort was besieged and could be held no longer, the women would make a great fire and cast themselves into it, while the men rushed forth and found death in fighting against their foes.

The Principal Rajput Kingdoms

The Rājput clans were always at war with one another, so that none of them was ever able to conquer or rule over the whole of Rājasthān or North India. We can give only the names of the principal kingdoms. The Guhilas had the country of Mewār with their capital at Chitor. The large clan of Gurjaras at one time held much of Gujarāt and the Punjāb. One branch of their kings ruled at Kanauj till the eleventh century. Then it was displaced by the Gaharwārs who came from the south. The most famous Gaharwār king of Kanauj was Jayachchandra, whose daughter was carried off by Prithivīrāj. When the Muhammadans destroyed Kanauj, some of the Gaharwārs went to Jodhpur and founded a State there. They were known afterwards as Rāthors. Delhi was founded by Anangapāla, the Tomara: but the Chauhāns of Ajmīr under Visaladeva, their king, captured it from the Tomaras. The two kingdoms were united under the famous Prithivīrāj, who is the darling hero of Rājasthān to this day. To the south-east of Delhi lay the country of the Chandels with its capital of Kālanjar. Here Parmāl reigned. He and Prithivīrāj fought many a battle, but at length the Chandel king was defeated and his beautiful city of Mahobā was captured. The Ponwārs or Paramāras occupied Mālwā. Their most famous king was the learned Bhoja, who ruled at the capital of Dhārā.

Let us tell one story only of these times. We have seen that Prithivīrāj became king both of Ajmir and of Delhi. But his neighbour, Jayachchandra, also claimed the Tomara capital as his by right. He was jealous of the Chauhān



A CHANDEL TEMPLE AT KHAJURAHO

The Wooing of Prithiviraj

prince and refused to own him as over-lord. He had a beautiful daughter, for whom he prepared a great svayamvara at Kanauj. The Rajput princes came, each hoping that the maiden would choose him for her husband. Prithivīrāj alone stayed away; though he and the princess loved each other in secret. Jayachchandra in scorn and anger set up a clay image of his rival as door-keeper of the marriage pavilion. When the day for the choice dawned, the princess came forth from her chamber and, without looking upon the assembled suitors

PRITHIVIRAJ AND HIS BRIDE

she threw her garland around the neck of the image. Her gallant lover was waiting for her beside the door and setting her in front of him upon the saddle, he put spurs to his horse. Though the men of Kanauj rode hard behind, Prithivīrāj's brave young cavaliers kept them back, even at the cost of their own lives, until their prince was safely inside the fort of Delhi with his bride.

The Rashtrakutas and Later Chalukyas

It has been said already that a line of Chālukya kings reigned for a long time in the Deccan. About the year A.D. 750 they were set aside by a chieftain, named Dantidurga. He founded the new royal family of the Rāshtrakūtas. The Rāshtrakūtas flourished for two hundred years. One of them was that Krishna who probably caused the wonderful temples to be hewn out of the solid rock at Elūra. The most famous of these is the Kailāsa temple, which has been carved from one block of stone.

At last the power of the Rāshtrakūtas began to decline, and about A.D. 973 Taila, who belonged to the old Chālukya family, made himself king. He founded the line of Later Chālukyas. They are often called the Chālukyas of Kalyāna, because their capital was at that city. This second Chālukya kingdom also came to an end after about another two hundred years. It was weakened and destroyed by the Yādavas of Devagiri to the north and the Hoysalas of Mysore to the south.

The Chola Empire

In the Tamil country there were frequent wars between the Cholas on the one hand and the Pāndyas and Pallavas on the other. In the end both the Pāndya and Pallava kingdoms were overcome by the Chola princes. The greatest of these was Rājarāja, who reigned about A.D. 1000. He kept a large army and fleet, with the help of which he over-ran the Deccan and South India and conquered the island of Ceylon.

The great temple still standing at Tanjore was built by him.

Dravidian civilization

From the fact that the remains of teakwood timbers have been found in Ur of the Chaldees and that the name by which peacocks were known to the ancient Hebrews is Tamil, it has been inferred that South Indian traders even in 1000 B.C. travelled to far lands. Certainly all that we know of later Drāvidian civilization shows that commerce flourished in the Drāvidian kingdoms of South India, and that there was trade with Java and China to the east, and with the Red Sea and so to Europe on the West. The discoveries of several hoards of Roman coins in South India seem evidence that traders had sold goods in markets where Roman coins were current and had brought the money back with them to their homes in this land. Pearls, sapphires, gold, pepper, sandalwood were bought from South Indian merchants by Roman dealers for large sums. Tamil poems describe the storehouses of the merchants in the cities of the Chola kings filled with goods of many kinds. There were well-made high-roads, on which tolls were collected from the caravans of merchants and other travellers. Various kinds of cotton cloth, some of very fine texture and beautifully embroidered, were manufactured and exported to distant lands or sold to wealthy Indian monarchs.

Agriculture was highly developed. Wells and irrigation channels were used for rice and other crops.

Kings were absolute monarchs, but the king was expected to seek out wise counsellors and to do justice, for 'if the king swerve from the right, the prosperity of the land will fail.' The king's ministers were to be 'the eyes of the king.' Kings kept large armies and had many elephants and chariots and ships.

Women, from the queen downwards, took part in the

business and amusements of social life. But the model wife is described as always completely obedient to her husband. Of one such wife it is said that as she was dying she asked her husband the first and only question she had ever asked of him: 'Tell me, my lord, why, from the time of our marriage, thou didst require me to place a pot of water and a needle, at every meal, beside the leaf on which thy rice was put.' 'It was' replied he 'that should a grain of rice be spilled, I might pick it up with the needle and dip it in the water.' No grain of rice had ever been spilled. The needle and the water had never been used. But till the time of her death the wife had never ventured to ask why her lord wanted them. When she knew, she died content.

Boys were not to be married before they were sixteen, or girls before they were twelve.

There were many temples, some of which still stand. Kings had great palaces. Music, dancing, painting and sculpture were cultivated. Poets and learned men were honoured.

Clearly these Drāvidian kingdoms were very prosperous and there was much luxury and learning. Though different in many ways from the great kingdoms of northern India, those of the south were not less advanced in trade, agriculture and the arts of civilization.

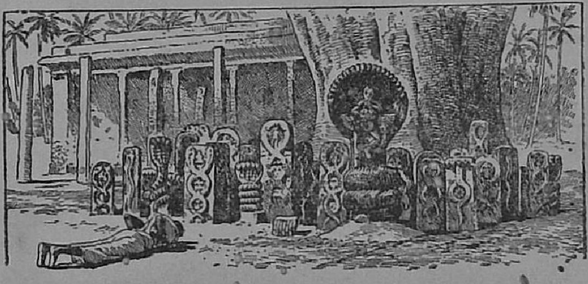
COIN OF RAJARAJA

Nearly all those kingdoms in Rajāsthān, the Deccan and South India, which were existing at the end of the twelfth century, were afterwards overthrown by the Muhammadans. We shall read about their conquests in the next chapter.

During the period between A.D. 700 and A.D. 1200 a great change was taking place throughout India. In the

beginning the religion of the Drāvidians and other old inhabitants was quite different from that of the *Vedas*. The common people worshipped the demons and gods, who they thought lived in trees and pools and upon the hill tops. They also had village and family and tribal gods. But now the Brāhmans began to connect the gods of the people with the gods of the *Vedas*. Some gods were said to be incarnations of Vishnu, and others were said to be forms of Rudra, or Siva, and his wife. At the same time caste was set up everywhere. Those who were priests took the rank of Brāhmans, though many of them were not Indo-Āryans. All the princes were reckoned as Kshatriyas, and their Brāhman ministers made long pedigrees for them going back to the Sun or Moon. The richer merchants claimed to be Vaisyas, while the poorer classes were ranked as Sūdras and divided up into hundreds of castes according to their work or language or religion or race. In this movement Kumārilabhatta and his disciple, Sankarāchārya, bore a large part in the eighth and ninth centuries. Buddhism was quite dead in India by A.D. 1200, and what is called Hinduism was prevailing everywhere.

The Change into Hinduism



WORSHIP OF TREES AND SNAKES

Caste did some good in India, because it punished wrong-doers, made rich men help their poor relatives, and prevented scholars and artisans from forgetting the sciences and the handicrafts. But it also did much harm. It weakened India by dividing it up into many small parties. It made men selfish and quarrelsome, so that they wasted their time in trying to prove themselves better than others instead of working heartily for the good of all. It also caused the people to go on doing the same thing generation after generation without taking proper thought or trying to improve, so that, while other nations became wiser and went forward, India stood still or went backward. The learned men were satisfied with knowledge handed down from ancient times. They forgot that we have still much more to learn than the wisest of our forefathers ever knew.

The Good and Evil of Caste

IMPORTANT DATES

A.D.	712.	Muhammad Kasim invades Sindh.
About	750.	Dantidurga founds the Rashtrakūta Dynasty in the Deccan.
,,	973.	Taila founds the Later Chālukyan Dynasty in the Deccan.
,,	1000.	Rajaraja, the Chola, flourishes.
,,	1020–60.	Bhoja, the Paramāra, flourishes at Dhara.
,,	1090.	The Gaharwar Dynasty is founded at Kanauj.
,,	1170–92.	Prithiviraj, the Chauhan, rules Ajmir and Delhi.
,,	1182.	He defeats the Chandel, Parmal, and takes Mahobā.

Part II—THE MUHAMMADAN PERIOD

CHAPTER VII

The First Muhammadan Empire of Delhi

A.D. 1206-1526

As we have seen, the religion of Muhammad arose in Arabia, and the Arab tribes were the first people to embrace it. All the early Muhammadan rulers and generals were Arabs, but after some time the Turks became the most powerful party in the Muhammadan Empire. In the beginning they were only soldiers and guards of the Arab Khalīfas, who reigned at Baghdād, but they set aside their masters and conquered the whole of Persia and Asia Minor. The first home of the Turks was in the plains of Central Asia. Some of them entered Afghānistān, and a Turkish governor, named Alptigīn, founded a kingdom at Ghaznī. He had a slave, Sabuktigīn, who succeeded him and carried on a war against his neighbour, Jaipāl, the Hindu Rāja of the Punjāb. Jaipāl was worsted in several battles and taken prisoner. He was set free, but rather than live with dishonour he mounted the pyre and perished in the flames.

Mahmud of Ghazni: about A.D. 998-1030

The son of Sabuktigīn was the famous soldier, Mahmūd of Ghazni. Mahmūd made a vow to carry on a holy war against the unbelievers of Hindustān. He thought it was quite right to slay worshippers of idols and to carry away all their wealth. Anandpāl, the son of Jaipāl,

tried to stop Mahmūd, and several of the Hindu rājas came to his help with their armies; but they were defeated with great loss in the year A.D. 1009.

The Sack of Somnath: A.D. 1026

After this there was no one strong enough to resist Mahmūd. Altogether he seems to have invaded India about seventeen times, and he captured and plundered many of the chief cities in the north, such as Thānesar, Kanauj and Mathurā. The last time but one he marched through the desert of Sind with his army and drew it up before the walls of Somnāth, upon the shore of the sea in Gujarāt. The people of the villages around thought that the great God, whose image was in the temple, would never allow the city to be taken.

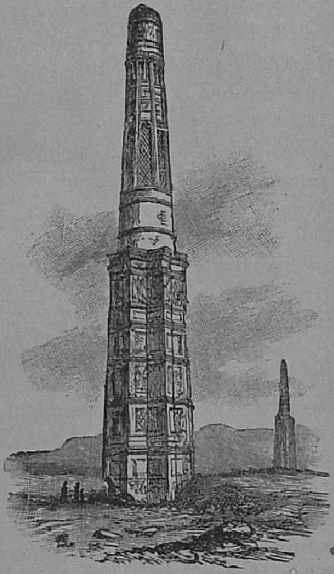
GOLD COIN OF MAHMUD

Twice the Muhammadans were beaten back and thrown down from the ramparts; but they defeated the army of the Hindu rāja who came to the rescue, and again attacked the city. This time they were successful, and they put to the sword all the garrison save those who escaped by sea in boats. Mahmūd forced his way into the temple and caused the great *linga* to be smashed to pieces. When the priest entreated him to spare this image, he answered sternly that he was an idol-breaker and not an idol-seller. Some of the pieces of the stone were carried away by him to pave the Grand Mosque in Ghaznī, while the army was laden with a rich booty of the jewels and treasure of the temple and city.

Mahmūd was a brave and skilful soldier and a wise and strong ruler; but he is said to have been very greedy of

gold. However, he did not mind spending the riches he had gathered in his wars. He made Ghaznī a beautiful and famous city, building there many mosques, palaces and libraries. He asked learned men and poets to come to his court. Among those who came was Firdausī, who wrote the *Shāh-Nāma*. They say that the king promised him a gold piece for every line in his poem, but when it was finished, Mahmūd paid the poet in silver instead of in gold. Firdausī refused to take the money and flung it scornfully among the servants. When the Sultān heard of this, instead of being angry, he sent to the home of the poet fifty thousand pieces of gold. The king's gift came too late; for, as it was being brought in at one door, the dead body of the poet was carried out at another.

The Story of Firdausi



MAHMUD'S PILLAR, GHAZNI

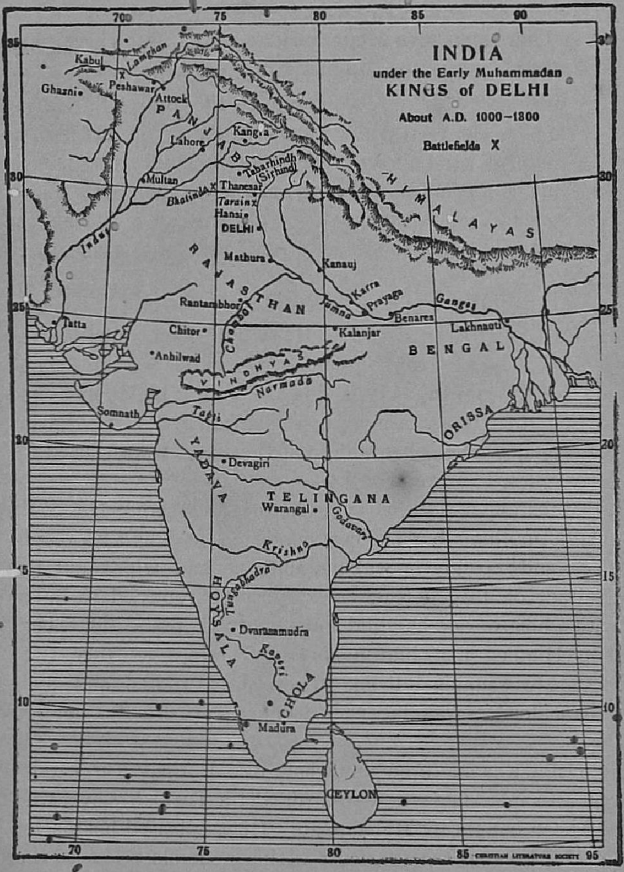
The descendants of Mahmūd did not reign very long. They were defeated and turned out by an Afghan family, whose fortress was at Ghor. Alā-ud-dīn, one of the chieftains of this house, captured Ghaznī and gave the city up to the flames. For this act he is known as Jahān-Soz, 'The World-Burner.'

His nephew, Shahāb-ud-din or as he is more commonly called, Muhammad Ghorī, conquered the Panjāb and all Sind. The Hindu rājas were much alarmed at his victories, and they gathered a great host under the leadership of the brave Prithivīrāj. The two armies met at Tarain in 1191. The Rājputs, being many more in number, completely surrounded the Musalmān army, and Muhammad was told of his danger and warned to escape. Instead of fleeing, he plunged boldly into the midst of the Hindu ranks, and, meeting Prithivīrāj's brother face to face, he drove his lance down his throat; but he was himself severely wounded in the arm by an arrow. He would have fallen to the ground, if a brave Afghan had not leaped up behind and held him upon the saddle, until the horse had carried them both safely out of the battle. The Afghans were totally defeated with great loss and were chased for forty miles.

Muhammad Ghori: A.D. 1173-1206

Muhammad returned to Ghaznī in wrath. He could think of nothing but of revenge. He could find no rest in sleep and no joy in waking, until he had wiped out the disgrace of this defeat. Next year he returned to India, with a host of one hundred and twenty thousand horsemen. The Hindus met him again at Tarain, but this time fortune was against them. They were routed and their gallant leader was taken prisoner and cruelly put to death.

Delhi was captured immediately and Aibak Kutb-ud-dīn was appointed Governor. Aibak was a Turkish slave, who had been bought by Muhammad. He so pleased his master that he became the foremost of his generals. He led the Muhammadans into Mālwā and Gujarāt, and he took Kālanjar and other Rajput strongholds. When Muhammad Ghorī was slain in 1206, Aibak no longer owned the Sultān


INDIA
under the Early Muhammadan
KINGS of DELHI
About A.D. 1000–1800
Battlefields X
Kabul
Lamghan
Peshawar
Ghazni
Attock
PANJAB
Kangra
Lahore
Multan
Tabarhindh (Sirhind)
Bhatinda
Thanesar
Tarain
Hansi
DELHI
Indus
HIMALAYAS
RAJASTHAN
Mathura
Kanauj
Karra
Prayaga
Jumna
Ganges
Rantambhor
Chambal
Benares
Lakhnauti
Tatta
Chitor
Kalanjar
BENGAL
Anhilwad
VINDHYAS
Narmada
Somnath
Tapti
ORISSA
YADAVA
Devagiri
TELINGANA
Warangal
Godavari
Krishna
Tungabhadra
HOYSALA
Dvarasamudra
Kaveri
CHOLA
Madura
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Ghaznī as his lord. He ascended the throne as the first Muhammadan king of Delhi.

There were five Muhammadan dynasties, which reigned at Delhi before the Mughal Empire was founded by Bābar in A.D. 1526. These five dynasties are:

1.	THE SLAVE KINGS	A. D.	1206–1290
2.	THE KHALJI KINGS	,,	1290–1320
3.	THE TUGHLAK SHAHI KINGS ...	,,	1320–1413
4.	THE SAYYID KINGS	,,	1414–1451
5.	THE LODI KINGS	,,	1451–1526

We must learn a little about the chief kings of these dynasties.

(1) The Slave Kings: A.D. 1206–1290

Aibak was so liberal and magnificent a prince that he was known in Hindustān as Lakh-bakhsh, 'The Giver of Lacs.'

Aibak Kutb-ud-din

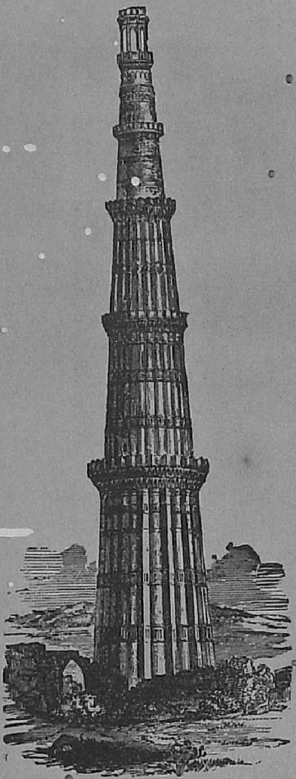
He pulled down some of the temples in the old city of Delhi and built a great mosque out of the stones and pillars. The lofty tower, the Kutb-Mīnār, which is close by the mosque, was begun by him, but it seems to have been finished by Altamsh, the king who came after Aibak.

Aibak had adopted a son, but he proved quite unable to rule, and another Turkish slave, named Altamsh, ascended

Altamsh and Sultan Raziya

the throne. He reigned for twenty-five years and, when he died, was succeeded by his son. The new Sultān and his mother were both murdered by the nobles within a few months, and the daughter of Altamsh, Razīya, was called to the throne. Her father said that she had more sense than all his sons, and the only fault which could be found with her was that she was a woman. Some of the nobles rebelled against her, bu[illegible]

made war upon them and put them down. She sat in open darbār like other sultāns and rode in armour at the head of her soldiers. After she had reigned for about four years, a nobleman, Altūnia, revolted. He defeated the Sultāna and took her prisoner and afterwards married her. The two together then marched upon Delhi, which had been taken by another party, but the fight went against Razīya. She fled from the battle and, being weary and hungry, asked food of a rāyat who was ploughing in his field. While she lay asleep, he caught sight of the gold and pearl embroidery upon her dress. Guessing that she was a woman and coveting her rich apparel, the coward slew her in her sleep. So perished the only woman who was ever Sultān of Delhi.

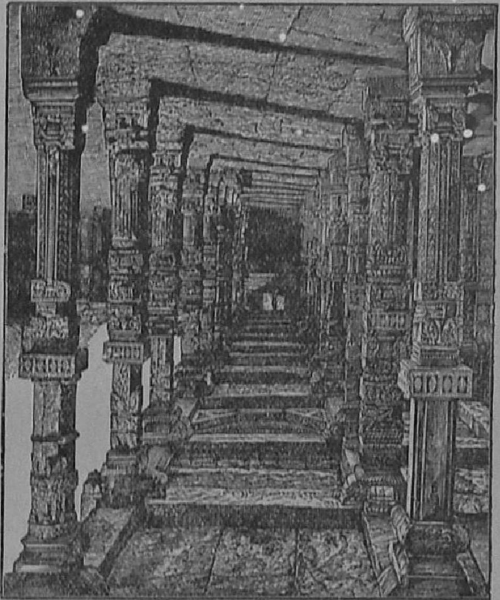


THE KUTB-MINAR, DELHI

Nasir-ud-din and Balban

After Razīya, her brother, Nāsir-ud-dīn, was put upon the throne. He was a peaceable and devout man, who used to write out copies of the *Qurān* and sell them. He had one wife only and lived in simple fashion; for he said that it was unjust to [illegible] the money of the people and waste it upon shows and

evil pleasures. The affairs of the kingdom were looked after really by Balban. This man had been one of the slaves of Altamsh. Upon the death of Nāsir-ud-dīn he became



HINDU PILLARS IN AIBĀK'S MOSQUE

Sultān and reigned for nearly twenty years. He was a cruel and strong king, who put down robbers and kept the savage Mughals from coming into India. When the Governor of Bengal revolted, although it was the rainy season, Balban led his army against him. He caug[illegible] rebel and put him to death, and he lined t[illegible]

Lakhnautī, the capital of Bengal, with gibbets on which were hanged the bodies of the Governor's relatives.

When Balban died, his grandson, Kai-Kubād, who was at Delhi, ascended the throne. Kai-Kubād's father,

Kai-Kubad and his Father

Bughrā Khān, was the viceroy of Bengal, and he set himself up as King of the East, minting coins in his own name. Many letters passed between the father and the son, and at length it was arranged that they should meet in Oudh. Bughrā Khān agreed to do homage to his son as the King of Delhi, and he bowed himself three times to the ground before his son's canopy. Kai-Kubād was moved to tears, and, coming down from the throne, he besought his father to seat himself upon it. When Bughrā Khān refused, his son put him at his right hand upon another throne. The father gave much good advice to his son and warned him against his evil ways. His words were all in vain; for, as soon as Bughrā Khān went back to Bengal, Kai-Kubād gave himself up to wine-drinking and revelry, until his bodily strength was spent and his health was utterly destroyed. The young Sultān was murdered in the palace at Delhi, where he lay helpless upon his couch, and the Slave Dynasty was brought to an end.

COIN OF BALBAN

(2) The Khalji Kings: A.D. 1290–1320

...to this time all the Sultāns of Delhi had be- ...ırkī race; but there was a strong party

of nobles, who were Afghans by birth. Their leader was an old man, named Jalāl-ud-dīn. When Kai-Kubād was murdered, Jalāl-ud-dīn usurped the throne. He and his descendants are known as the Khaljī Kings of Delhi. They are so called after their family village of Khalj in Afghānistān. Jalāl-ud-dīn did not reign long.

He had a nephew, Alā-ud-dīn, who wanted to become Sultān. He was the Governor of Karra, and he set about the raising of money in order that he might collect and support a large army. Alā-ud-dīn had heard that in the Deccan there was a very wealthy city, named Devagiri. He took with him a small force of eight thousand horsemen and marched swiftly through the mountains and jungles of the Vindhya region. The Rāja of Devagiri was quite unready, and he fled from his city into a fortress close at hand. There he was besieged by Alā-ud-dīn. The garrison were soon driven to surrender; for in their haste they had carried into the fort bags of salt instead of sacks of grain. The Rāja paid an immense ransom and Alā-ud-dīn returned northwards.

When his uncle came from Delhi to meet him, Alā-ud-dīn pretended that he was much afraid. He persuaded the aged Sultān to cross the river Jumna and visit him without any guards. Even while Jalāl-ud-dīn was putting his arms around his nephew and telling him that he need not fear, because he was dearer to him than any son, Alā-ud-dīn gave the sign to his soldiers and the old man was cut down and stabbed to death.

The Sultān, who had won his throne by this act of blood, ruled the people with a rod of iron. He did not shrink from any deed, however cruel, if it seemed necessary for the safety and welfare of his kingdom. He took, for the first time, the Rājput capital and fortress of Chitor. The Rāna was slain with all

Ala-ud-din: A.D. 1296–1316

the garrison, and the Rājput women burned themselves alive upon the pyre.

Alā-ud-dīn's general, Malik Kāfur, led an army through the Deccan into Southern India. When he drew near to Dvārasamudra the Hoysala king thought it was useless to resist. He came out of his fortress, knelt humbly before Malik Kāfur and gave up much gold and many jewels, horses and elephants. So he was allowed to go on reigning after he had promised to pay tribute to the King of Delhi. From Dvārasamudra Malik Kāfur descended the ghats into the Tamil kingdoms and laid waste Madura and the country around it. He returned to the north with great spoils. So much gold, men said, was never seen before in Delhi.

GOLD COIN OF ALA-UD-DIN

At first Alā-ud-dīn was troubled by many revolts among his nobles. He framed, therefore, some new laws, which soon made them obedient. They were forbidden to drink wine or to meet for parties in one another's houses; and they were not allowed to give their sons and daughters in marriage without the king's leave. The Hindu rāyats were ground down. Only a small piece of land was given to each cultivator, and no Hindu might ride upon a horse or carry arms, or wear rich clothes. In this way Alā-ud-dīn caused all his subjects to fear him and to do just as he bade them.

The Sultān's sons and grandsons were as weak and vicious as he had been strong and severe. They quickly lost the kingdom of the Khaljīs. A vile Hindu convert, who took

the name of Khusru Khān, murdered the last reigning prince and seated himself upon the throne; but his power was short-lived. The general, Tughlak Khān, defeated the usurper, dragged him forth from the garden where he was in hiding, and put him to death.

(3) The Tughlak Shahi Kings: A.D. 1320–1413

As none of the house of Alā-ud-dīn was left, Tughlak Khān was asked by all the nobles to ascend the throne. The dynasty which he founded is called the Tughlak Shāhī. It was of mixed Turki and Hindu blood. The new Sultān reigned only for four years. As he was returning from Bengal to Delhi, his son, Jūnān, met him and asked him to rest beneath the pavilion which had been prepared for him. As the king sat at dinner, the roof fell upon him and crushed him to death. There were many who thought that the son had devised this way of killing his father.

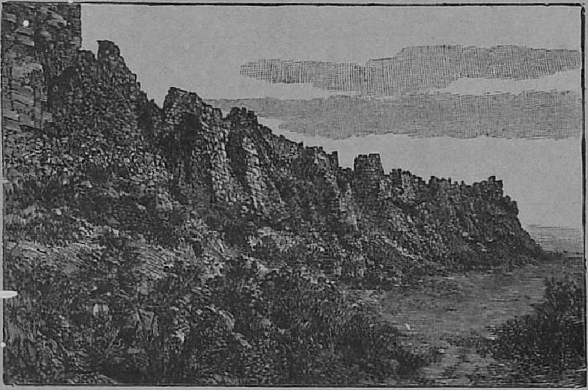
Muhammad Tughlak: A.D. 1325-51

Jūnān ascended the throne with the title of Muhammad Tughlak. He was a most clever and learned prince, and took delight in having scholars at his court, where he gave to them the richest rewards. Though this Sultān was a lover of books, he was both passionate and cruel. He sometimes acted so strangely that his nobles thought he must be mad.

Muhammad believed that Devagiri in the Deccan would serve better as the capital of his kingdom than Delhi. He gave to it the new name of Daulatābād, and ordered all the citizens of Delhi to leave their homes and make the journey six hundred miles southward. A story is told about a poor lame man, who had dared to linger behind in Delhi. He was dragged by a chain along the road, until his body fell to pieces. The heart of the Sultān was not satisfied, until there was neither fire nor smoke nor light left in Delhi. But so many of the Musalmāns sickened and died at Daulatābād

that at length Muhammad Tughlak allowed them to return. Delhi, however, did not become prosperous again for many years.

Muhammad did not trust his nobles, and he punished them so savagely that all became afraid of him and went in fear for their lives. Rebellions arose in every part of the Empire, and the Sultān marched his army hither and thither trying to put them down. At last he died in Sind, where he was making war upon the Jām of Tatta.



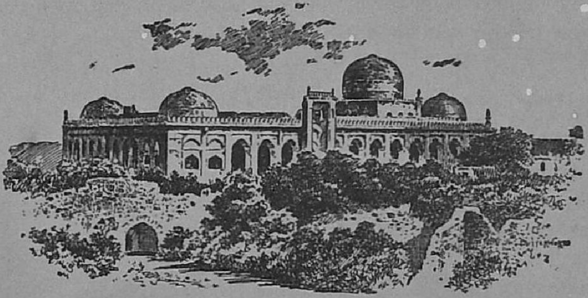
RUINED WALLS OF TUGHLAKABAD, DELHI

The Bahmani and Vijayanagar Kingdoms

We must remember that during the reign of Muhammad Tughlak two great kingdoms arose in the Deccan. One of them was the Muhammadan Bahmanī kingdom with its capital at Gulbarga, and the other was the Hindu kingdom of Vijayanagar.

The Bahmanī kingdom was founded by one Hasan Gāngū. When the nobles of the Deccan were unable to

bear the rule of Muhammad Tughlak any longer, they chose Hasan to be their Sultān at Devagiri in 1347. It is said that Hasan was once the servant of a Brāhman, who foretold that he would be raised to sit upon a throne one day. So they say the name of 'Bahmanī,' that is 'Brāhmanī,' was given to the line of kings. But really this name comes from Bahman, a great Muhammadan hero.



THE GREAT MOSQUE, GULBARGA

The Vijayanagar kingdom grew very rapidly, until it became an empire, which covered almost the whole of India south of the Tungabhadrā. Even the Nāyaks and Polygārs, the chiefs of Tinnevelly and Trichinopoly owned the Mahārāja of Vijayanagar as their over-lord. The city itself was built upon the right bank of the Tungabhadra and was the rich and busy depot for the trade between the Deccan and the seaports of the West Coast. There was war continually between the Bahmanī and the Vijayanagar princes. Both parties wished to hold the fertile 'doab' or tract of rich land between the Krishnā and the Tungabhadrā rivers. This contained the towns of Raichūr and Mudkal, and many a battle was fought beneath their walls.

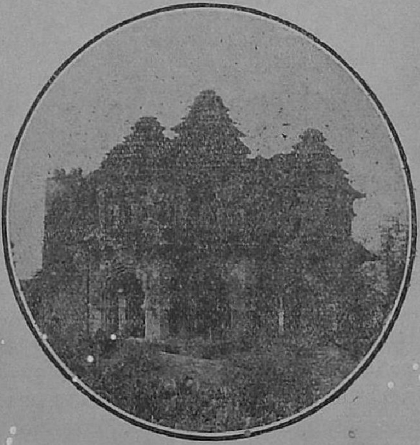
Upon the death of Muhammad Tughlak his cousin, Fīrūz Shāh, was asked by the nobles in the army to ascend the

throne. He was a mild and just ruler. He waged very few wars and did not try to win back the Deccan. He built several new cities and dug tanks and canals. One of these last, the 'Old Jumna Canal' is still in use. Fīrūz Shāh enjoyed a long reign, but towards the end, when the Sultān was old and feeble, the peace of the kingdom was broken by the quarrels among his sons and slaves in the palace.

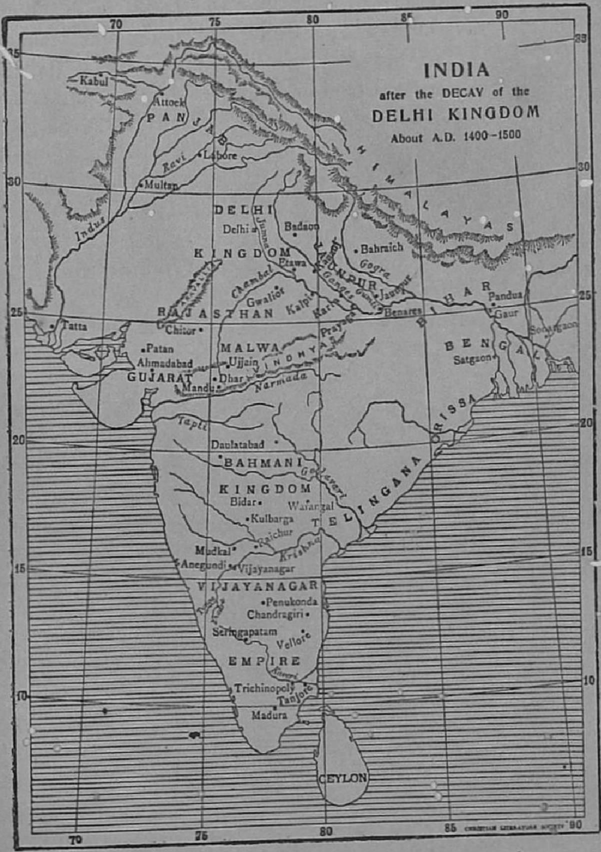
Firuz Shah: A.D. 1351–1388

The grandson of Fīrūz Shāh named Mahmūd Shāh reigned from 1394 to 1413; but he was a king in name only. The affairs of the State were in disorder and the nobles did not obey the Sultān. At this time of weakness a terrible and powerful enemy came down the passes of the north-west and began to lay waste the frontier provinces of Hindustan. This was Taimūr, the king of the Mughals. The Mughals were originally a horde of savages, living on the steppes or grassy plains of Central Asia. Their first great leader was Chengiz Khān. When he died, the vast empire, which he had won with his sword, was divided

The Coming of Taimur: A.D. 1398



COUNCIL HALL, VIJAYANAGAR

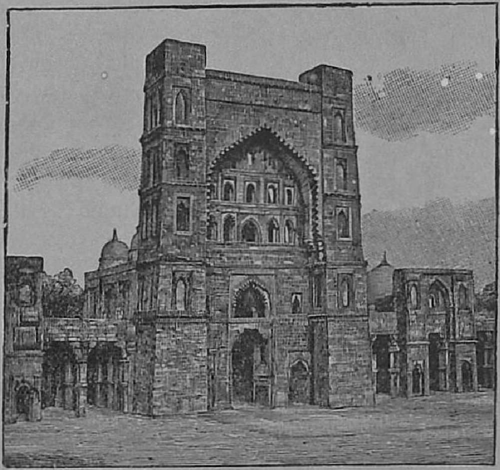

INDIA
after the DECAY of the
DELHI KINGDOM
About A.D. 1400-1500
Kabul
Attock
PANJAB
Ravi
Lahore
Multan
Indus
HIMALAYAS
DELHI
Delhi
Jumna
Badaon
KINGDOM
Bahraich
Gogra
Etawa
Chambal
Ganges
Gwalior
Kalpi
Jaunpur
BIHAR
Pandua
Gaur
Benares
RAJASTHAN
Tatta
Chitor
Prayaga
Sonargaon
Patan
MALWA
BENGAL
Ahmadabad
Ujjain
VINDHYA
Satgaon
GUJARAT
Dhar
Mandu
Narmada
ORISSA
Tapti
Daulatabad
BAHMANI
Godavari
KINGDOM
TELINGANA
Bidar
Warangal
Kulbarga
Raichur
Mudkal
Krishna
Anegundi
Vijayanagar
VIJAYANAGAR
Penukonda
Chandragiri
Seringapatam
Vellore
EMPIRE
Kaveri
Trichinopoly
Tanjore
Madura
CEYLON

up among his sons. At the end of the fourteenth century Taimūr was ruling over one part of this empire with his capital at Samarkand. Though many of the Mughals had now become Muhammadans, their new religion did not make them less fierce and cruel than before. To kill unbelievers and to rob them of their wealth seemed to Taimūr as lawful and right as for a child to drink the milk of its mother.

TAIMUR

Mahmūd Shāh did not try to stop Taimūr, until he was close under the walls of Delhi. Then he led forth his army. At first the Mughals were frightened of the elephants, against which they had never fought before; but Taimūr protected his camp with a ditch and hedge and he threw iron spikes upon the ground to wound the feet of Mahmūd's elephants and horses. When the battle was fought, the Sultān was easily beaten, and he ran away. Taimūr entered the city at once. A quarrel broke out between the inhabitants and some of his soldiers and Taimūr gave orders for the capital to be

burnt and plundered. When he had got all the treasure that could be found, he set out for his home. On his march he slew many thousands of Hindus, who were hunted out in the valleys of the Himālayas. Taimūr earned the name of 'The Scourge of God': so great were the cruelties of which he and his soldiers were guilty.



MOSQUE AT JAUNPUR

The break-up of the Delhi Kingdom

Mahmūd Shāh came back to his capital after some time, but he was a poor and helpless king. One after another the provinces of the Empire had separated themselves from Delhi and become independent. There was a new Muhammadan kingdom in Oudh with its capital at Jaunpur; another in Mālwā, its chief fortress being Dhār and Māndū; and still a third in Gujarāt of which Ahmadābād presently became the capital. Bengal had been independent for some time and

in the Deccan and the south the Bahmanī and Vijayanagar kingdoms were flourishing. The principal Rājput State was that of Chitor.

(4) The Sayyid Kings: A.D. 1414–1451

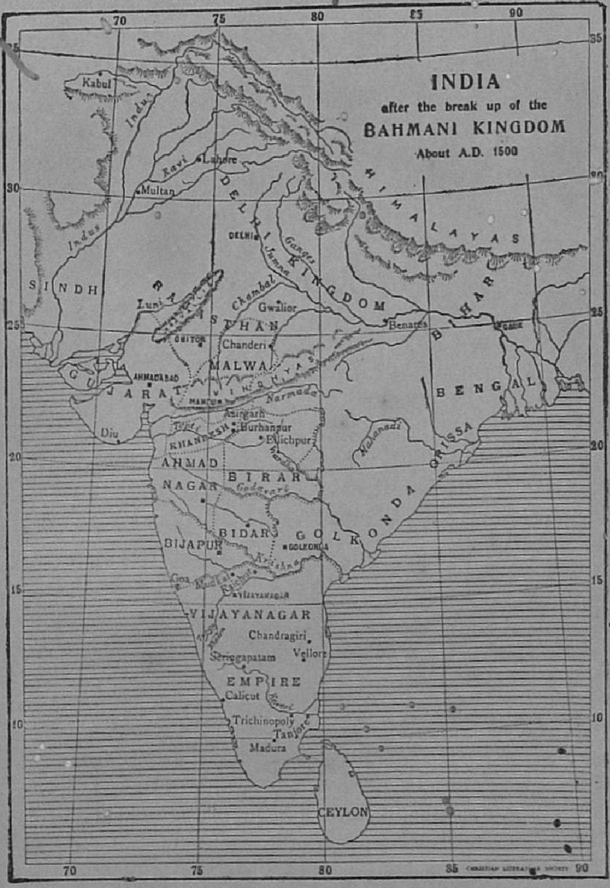
A year after Mahmūd's death a new family of kings arose in Delhi. They were four in number, and are known as the Sayyids, because they claimed to be descended from the Prophet Muhammad. They ruled only over the district around Delhi and could not always collect the revenue even of this small territory.

(5) The Lodi Kings: A.D. 1451–1526

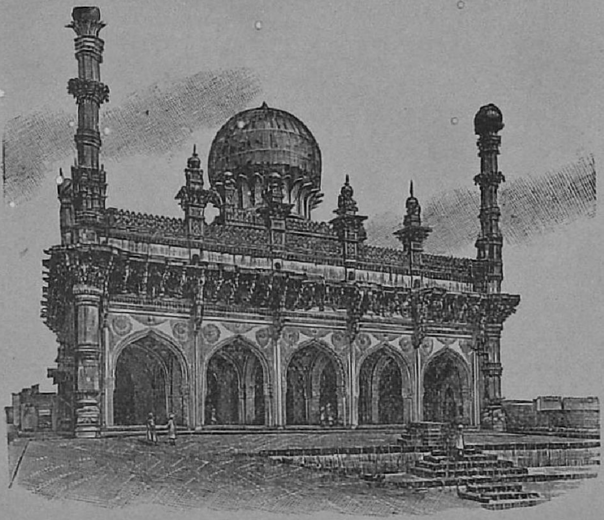
In 1451 the fourth Sayyid king retired from Delhi and gave place to an Afghan chief, named Bahlol Khān. He founded a dynasty consisting of three kings. They are called Lodīs, after the Afghan clan to which they belonged. The Lodī kings won back some of the old provinces of the Empire. Jaunpur, Gwālior and Bihār were conquered; but the third king, Ibrāhīm Lodī, acted so proudly towards his nobles that they wished to get rid of him; and they invited Bābar, who was then reigning at Kābul, to come to their aid. The battle of Pānīpat, in which Bābar defeated and slew Ibrāhīm, put an end to the Lodī dynasty.

The break-up of the Bahmani Kingdom

While the Lodīs were reigning at Delhi, a great change took place in the Deccan. The Bahmanī kingdom lasted for nearly one hundred and fifty years. Then about 1490 it fell asunder. It was split up into five separate kingdoms. These were: (1) Bījāpur, under the Ādil Shāhs; (2) Golkonda, under the Kutb Shāhs; (3) Ahmadnagar, under the Nizām Shāhs; (4) Bīdar, under the Barid Shāhs; and (5) Birār, under the Imād Shāhs. The last two were smaller and less important states than the others.


INDIA
after the break up of the
BAHMANI KINGDOM
About A.D. 1500
Kabul
Indus
Ravi
Lahore
Multan
DELHI
Ganges
Jumna
DELHI KINGDOM
HIMALAYAS
SINDH
Luni
Chambal
Gwalior
Benares
BIHAR
Chanderi
MALWA
GUJARAT
Narmada
Asirgarh
Tapti
KHANDESH
Burhanpur
Ellichpur
Diu
AHMAD
NAGAR
BIRAR
Godavari
BIDAR
GOLKONDA
BIJAPUR
Krishna
Goa
BENGAL
ORISSA
VIJAYANAGAR
Chandragiri
Vellore
Seringapatam
EMPIRE
Calicut
Trichinopoly
Tanjore
Madura
CEYLON
70
75
80
85
90
35
30
25
20
15
10

When we look back over the history of the first Empire of Delhi under the five dynasties, beginning with the Slave Kings and ending with the Lodīs, we see that the early Muhammadan kings of Delhi never conquered the south of



MOSQUE AT BIJAPUR

India at all; that they held the Deccan for a short time only; and that they never subdued thoroughly the Rājput princes, who ruled their clans amid the mountains and valleys of Rājasthān.

We must notice also that the Portuguese first came to India just after the Bahmanī kingdom had broken up and when the Lodīs were reigning at Delhi. They took Goa in 1510 and made it their capital.

IMPORTANT DATES

A.D.

998 or 999. Mahmud ascends the throne of Ghazni.

1026. Mahmud destroys the temple of Somnath.

1192. Muhammad Ghori defeats and slays Prithiviraj at Tarain.

1206. Aibak, the Slave, becomes the King of Delhi.

1290. The Khalji Kings begin to reign.

1296. Ala-ud-din, the Khalji, ascends the throne.

1320. The Tughlak-Sahai Kings begin to reign.

About 1340. The Vijayanagar Empire is founded in Southern India.

1347. The Bahmani Kingdom is founded in the Deccan.

1398. Taimur invades the Panjab and sacks Delhi.

1414. The Sayyid Kings begin to reign.

1451. The Lodi Kings begin to reign.

About 1490. The Bahmani Kingdom begins to be split up into the Five Kingdoms of the Deccan.

1498. Vasco da Gama reaches Calicut.

1510. The Portuguese capture Goa.

1526. Babar defeats Ibrahim Lodi in the Battle of Panipat and founds the Mughal Empire.

CHAPTER VIII

The Second or Mughal Empire of Delhi

Babar to Shah Jahan A.D. 1526-1658

When Babār set out from Kābul to conquer India with a small army of twelve thousand men, the country was without a master. Even in the region north of the Vindhyas there were many independent princes reigning. The Kingdom of Delhi consisted only of a part of the Panjāb and Oudh.

On his mother's side Bābar was descended from the great Mughal chief, Chengiz Khān, and Taimūr. His father, however, was a Turkī who was king of Farghāna or Kokand, a country on the banks of the Jaxartes. Thus, though the dynasty founded by Bābar is called the Mughal, its kings were rather Turkī than Mughal by race. Bābar's father was killed by a fall from the ramparts of his castle, as he was throwing corn to his pigeons. At the time Bābar was only twelve years of age. We know a great deal about his early life from the *Memoirs* which he wrote. It was full of change and adventure. His chieftains drove him out of Farghāna and, though Bābar afterwards recovered his father's little kingdom, he soon lost it again. He then tried to win Taimūr's throne. Three times he entered Samarkand, but he reigned there as king only for a few days. At last he took Kābul and securely seated himself on the throne of Afghānistān.

Babar : A.D. 1526-30

Bābar was not tall, but he was so strong that he could run along the rampart of his fortress carrying

a man under either arm. He loved flowers and birds, gardens and beautiful scenery. He wrote prose well and was an excellent poet. He made himself dear to his soldiers by sharing all their toils and dangers and they served him faithfully. Once, when he was marching in the winter time through the snows of Afghānistān, he and his men were almost spent with cold, hunger and weariness. They came to a small cave in the mountain-side in which there was just enough room for one to sleep, but Bābar refused to go in and lie down. He sat out all night with the rest under the thickly falling snow-flakes. He had the true spirit of a king.

BABAR

By kind permission of the India Office

When the uncle and nobles of Ibrāhīm Lodī asked Bābar to march to Delhi and rid them of their proud Sultān, Bābar did not delay. Ibrāhīm met him on the plain of Pānīpat. The Indian army was much the larger, but Bābar's men were hardy veteran troops from the mountains. Bābar chained his cannon together in front of the foot-soldiers to

First Battle of Panipat: A.D. 1526

protect them against the elephants, and he placed his horsemen in the gaps of his line and upon the two flanks. When they charged forth, Ibrāhīm's elephants and cavalry were routed. The Sultān was slain upon the field and Delhi passed into the hands of Bābar. Many of Bābar's captains disliked the hot plains of India. They wanted to get all the spoil they could and return to their own cool and mountainous country; but Bābar had made up his mind to stop and to keep what he had won. So he became the founder of the second and greater Empire of Delhi.

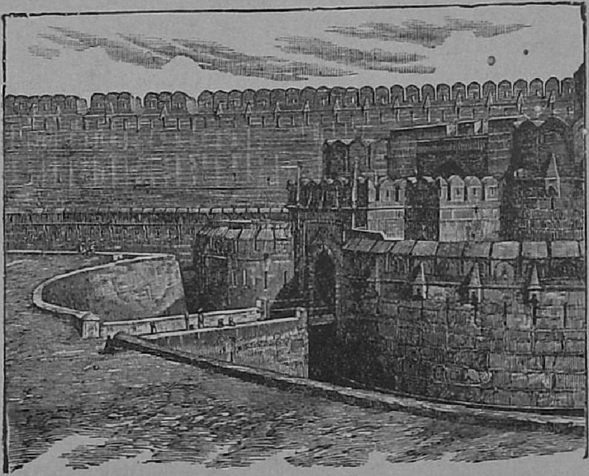
When the Rājputs heard of his victory, they gathered together a great host under Rāna Sanga of Chitor, to drive the new invaders out of Hindustān. Eighty thousand horsemen mustered under the Rāna's banner, which showed a golden sun upon a crimson field. Bābar's advance guard was attacked and totally destroyed. The Muhammadans were greatly dismayed, and Bābar saw that he must stir up their courage for the battle. He told them that then was the time to fight bravely for their faith. He poured out all his wine, broke all his cups and made a vow to God to drink no more wine. He roused such a spirit in his army that it forgot all its fear, advanced boldly from its entrenchments and overthrew the Rājputs after a long and hard conflict. Rāna Sanga fled from the field sorely wounded, and died soon after.

Bābar then turned eastward. He defeated the nobles of the Lodī party and began to put the affairs of the kingdom in order. His palace was at Agra, where he laid out some beautiful rose gardens. Fever seized upon him in the midst of his labours, and he died at the early age of forty-eight.

Bābar's favourite son, Humāyūn, succeeded to the throne. He was a handsome, brave and good natured prince. His father had charged him to be good to his brothers

and Humāyūn always obeyed; but his brothers proved quite unworthy of the kindness with which Humāyūn treated them. They were as thorns in his side for many years. One of them, Kāmrān, immediately rebelled and set himself up as king of Kābul.

Humayun: A.D.1530-56



THE AGRA FORT GATE

Humāyūn had other dangers to meet. Bahādur, the king of Gujarāt had laid siege to Chitor, and the Rānī sent her *rakhi*, or bracelet, to Humāyūn, making him her brother and claiming his help. But he was so slow in giving it that Chitor was taken and sacked. Then Bahādur, not daring to face the Delhi army, fled and Humāyūn rode after him fast and furiously; but the Gujārat king escaped to the Portuguese, who were now at Diu. He was killed by them in a quarrel.

Sher Khān, a Pathān chief, had become very powerful in Bengal and it was necessary for the Emperor to subdue him.

Defeated by Sher Khan

Sher Khān did not oppose Humāyūn, when he marched towards him, but allowed him to reach the capital of Gaur. The city, however, was deserted, and when Humāyūn, after wasting several months in Gaur, tried to return to Delhi, he found that his path was blocked by Sher Khān's army on the bank of the Ganges. The Pathāns attacked the Mughals at early dawn and surprised their camp. Humāyūn had only just time to fling himself on his horse and ride down to the river. He would have been drowned in crossing if a water-carrier had not helped him over upon his bullock-skin.

Next year (1540) Humāyūn was again defeated by Sher Khān at Kanauj and had to flee from Delhi. He wandered about in Sind and was often in great distress and danger; but he had the good fortune to meet there the maiden afterwards known as Hāmidā Begum. He fell in love with her and married her, and their son, who became the famous Emperor Akbar was born in the fortress of Amarkot.

At length Humāyūn went to Persia. The Shah made him become a Shīa and then lent him an army. With the aid of this he took Kandahar, and afterwards Kābul from his faithless and ungrateful brother, Kāmrān.

Meanwhile Sher Khān had become king of Delhi. He and the other princes of his line are known as the Sūrīs.

Sher Khan and the Suris: A.D. 1540-55

Sher Khān was sometimes cruel and treacherous but he was an able ruler, who tried to prevent the rāyats from being plundered by soldiers and officials. He had the help of a clever minister, Todar Mal, in the management of the revenue of the State. The land-tax was fixed at about one-fourth of the crop and the collectors were strictly forbidden to take more than was due. Armies on the march were not

allowed to damage the standing corn. Sher Khān built a new citadel at Delhi and he made several great roads, one of which ran from Bengal to the Panjāb. His reign was short; for in 1545 he was killed by the explosion of a rocket magazine while he was laying siege to Kālanjar.

TOMB OF SHER KHAN AT SASIRAM

His family soon began to quarrel among themselves. Ten years after Sher Khan's death one of them, Ibrāhīm Sūri, was reigning at Delhi; while another, Ādil Shāh, held Bengal. Ādil Shāh was nicknamed 'The Foolish.' He was not able to rule by himself and he left the work of government to his Hindu minister, Hīmū, who is said to have been once a petty shop-keeper.

Humāyūn saw that his chance had come to get back what he had lost. He left Kābul, defeated Ibrāhīm Sūri and entered Delhi. He enjoyed his kingdom for a little time only; for, six months later, he slipped upon the steps of the palace library at Delhi at the time of evening prayer and so hurt himself that he died in a few days.

Akbar, the son born to Humāyūn at Amarkot, passed through many dangers in his childhood. In their wanderings his father and mother often had to leave him behind with his foster-mother, and more than once the boy fell into the hands of his uncle, Kāmrān. When Humāyūn was trying to get back Kābul from his brother and his cannon were firing upon the city, Kāmrān ordered the child to be set upon the ramparts where the shot fell thickest. His youth was so full of adventures that Akbar could receive little education, but he was always fond of talking with learned men, and in this way he gained much knowledge and wisdom. When he was alone, he thought long and deeply about God and the way of the world.

Akbar: A.D. 1556-1605

AKBAR

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When Humāyūn died so suddenly, Akbar was only thirteen years old. He was absent from Delhi with his guardian, Bairām Khān, trying to catch Ibrāhīm Sūri. The news was brought to him that Hīmū had marched from Bengal with a large force of Pathāns and Rājputs, and that Agra and Delhi had opened their gates to him. Many of the Mughal officers thought that all was lost and they advised Akbar to return to Kābul. But Bairām Khān had a

Second Battle of Panipat: A.D. 1556

stout heart. He urged Akbar to go and meet Hīmū. The battle-field was once more at Pānipat. Hīmū's eye was pierced by an arrow and his followers fled. The wounded Hindu was brought to Akbar's tent and Bairām Khān told him to slay his foe. The young prince answered, 'How can I slay one who is as good as dead already?' Bairām Khān had no tender and honourable feelings of this kind and plunged his sword into the body of Hīmū.

Bairām was really the ruler for the first four years. Then Akbar, who had now come to manhood, told his old tutor that henceforward he meant to govern by himself. Bairām rebelled, but he was forgiven and allowed to go on a pilgrimage to Mecca. On his way to take ship he was murdered at Pātan in Gujarāt by an old enemy of his.

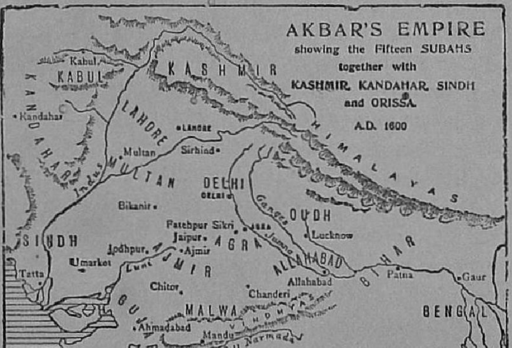
Akbar's Conquest

Akbar conquered many provinces and added them to the Empire. Between the years 1558 and 1562 he subdued Gwālior, Lucknow, Jaunpur, Mālwā and Khandesh. He laid siege to Chitor in 1567. The Rāna, Udai Singh, left his capital and hid in the mountains, but two brave Rājputs, Putta and Jaimal, were at the head of the defenders. The siege was long and difficult. Putta was killed and Akbar himself shot down Jaimal as he was standing at dusk upon the breach in the wall. When Jaimal fell the garrison gave up hope. The women burned themselves and eight thousand Rājputs were slain by the Musalmāns after they broke into the city. This was the third and last sack of Chitor; for the Rāna never came back to the home of his forefathers, but built a new city for himself at Udaipur.

The fall of Vijayanagar

While Akbar was subduing the Rājput princes, and just before he captured the ancient fortress of Chitor, the Muhammadan kings of the Deccan overthrew the Vijayanagar Empire. They formed a league under the leadership of the Sultān of Ahmadnagar

and utterly defeated the vast army of the Hindus at the battle of Talikota, which was fought in the year A.D. 1565. Then the Musalmāns marched on to the capital. They spent five months in burning, pulling down and plundering



the palaces and temples of the city, so that Vijayanagar has lain in ruins ever since. The family of the Rāja fled southwards and went on ruling for some time: but they never

became powerful again. Their territories were taken by the Sultāns of Bījāpur and Golkonda.

Akbar afterwards overran Gujarāt, and his generals conquered Bengal and Orissa. He removed his court to Lahore, where it remained for fifteen years. During this time Sind and Kashmīr and the city of Kandahār were brought under his rule. Akbar did not advance very far into the Deccan, though in 1600 Āsirgarh and Ahmadnagar were captured by him.

We see, therefore, that the empire ruled over by Akbar included all India north of the Vindhya mountains, together with Afghānistān and Kashmīr and the districts on the threshold of the Deccan.

Akbar was a merciful and wise king. He wished that all his subjects should be united and dwell in peace together, and he treated all alike. He took a daughter of

Akbar's Way of Governing

the Rāja of Jaipur as his wife and he married his son, Salīm, to a princess of Jodhpur. He made the Rājputs his good friends and allies. Mān Singh and his nephew, Bhagavān Das, of Jaipur, were two of his best and most trusted generals. There was also another Hindu who served Akbar well. He was Todar Mal, who went on with the work which had been begun under Sher Khān. A great land register was prepared for several of the provinces, in which the size, quality and rent of each field were shown. Special officers were appointed to look after the land revenue, and Todar Mal ordered that all accounts should be kept in Persian. In this way, the Urdu language, now spoken in North India, came into use.

GOLD COIN OF AKBAR

Akbar's nobles were all soldiers. They were called Mansabdārs and were graded according to the number of horsemen they brought to the King's service. One who kept ten horses was called a Mansabdār of Ten, while the princes and great nobles were Mansabdārs of Four or Five Thousand horse or more. The lesser Mansabdārs, drew their pay from the Imperial Treasury, but Akbar gave the Amīrs, or greater Mansabdārs, estates (*jāgīrs*) and provinces (*sūbahs*). They had to pay their troops out of the taxes they collected and also send a tribute every year to the king. There were fifteen provinces in the Empire, and the military nobles governing them were called sūbahdārs.

The Mansabdars

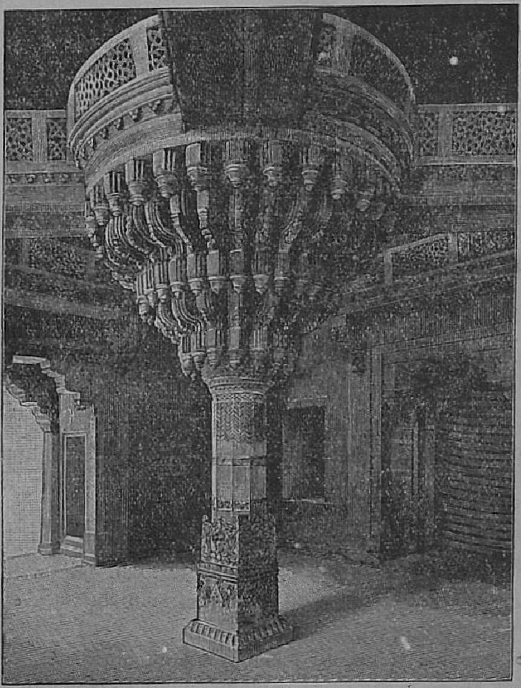
Akbar's two dearest friends were Abul Faizi, the poet, and Abul Fazl who wrote the *Akbar-Nāma*. Neither of them was a strict Muhammadan. Abul Fazl said:

> O God, I find men in every temple who see Thee.
> Thou art praised in every language.
> Every religion says, Thou art One without an equal.
> In the mosque or in the church men pray to Thee,
> Wherever I be, I seek Thee only.

Akbar was of the same mind as his friends. Early in his reign he stopped the *jizya*. This was a tax which all who were not Muhammadans were forced to pay. Akbar believed that there was some good in all religions and he would not punish any man because of his religion. He built a beautiful city at Fatehpur Sīkrī, where Salīm had been born; and in his palace there he gathered wise men of all faiths—Jesuit fathers from Goa, Parsi fire-worshippers, learned Brāhmans and Sunnī and Shia doctors. He listened to all that they had to say about religion. The Sunnī doctors called the King an unbeliever; for he did not keep the times of prayer nor accept all the doctrines of Islām. He claimed that God had given him the

The New Religion

right to judge and decide in every dispute about religion; and some of his courtiers did honour to him as the very image of God upon the earth. Akbar did not force any man to join his new religion; but he wished to put an end to cruel and evil customs. He tried to stop child-marriage and the burning of widows upon the pyre along with their husbands.



PILLAR IN AKBAR'S HALL OF DEBATE AT FATEHPUR SIKRI

Though Akbar's reign was so glorious, his last days were very sad. His three sons caused him much sorrow; for

they were all of them drunkards. When Prince Dānīyāl was sent to take command of the army in the Deccan, his father tried to prevent him from getting any wine; but his guards brought liquor to him in the barrels of their muskets and Dānīyāl drank himself to death. The eldest son, Salīm, revolted against his father and stirred up a Rājput chief to waylay and kill Abul Fazl.

The Death of Akbar

While Akbar was growing old and nearing the end of his reign, important events were happening in England. On the last day of the year A.D. 1600, Queen Elizabeth gave a charter to a company of London merchants. She granted them leave to export and import goods to and from the East Indies. The first fleet, consisting of four small ships, was sent out by these merchants in 1601, and it brought back a cargo of pepper and spices from the Malay Archipelago. In a few more years, the English ships began to come regularly to India. No one could foresee that one day this company of merchants would govern an empire in India greater than that of Akbar himself.

The East India Company

When Akbar passed away, Prince Salīm, according to his father's wish, was placed upon the throne. Salīm took the title of Jahāngīr. Though he was, as we have said before, a drunken prince, he pretended to be a strict Sunni Muhammadan. He spent his nights in the inner palace in drinking-bouts, but he forbade his nobles to take wine and punished those who were found doing so.

Jahangir: A.D.1605-27

During his reign, two Englishmen came to the court. One of these was a sea-captain, named Hawkins. He wanted to get a *farmān*, or permit from the Emperor for the merchants of the East India Company to trade at Surat. The other was an ambassador from King James I of

England, named Sir Thomas Roe. He tried in vain to get Jahāngīr to make a treaty between himself and the English monarch like the treaties which were made between the kings of Europe.

GOLD COINS OF JAHANGIR AND NUR-MAHAL

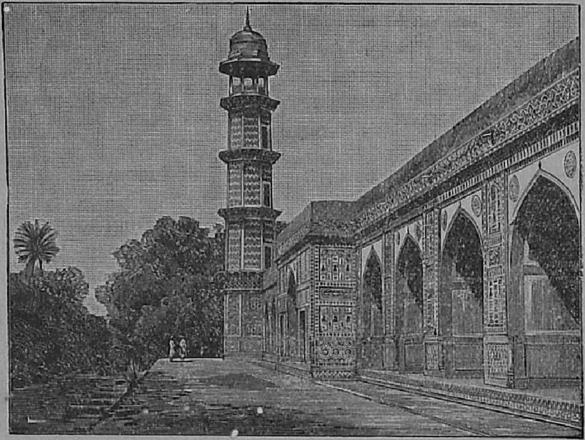
Nur-mahal, the Light of the Palace

When he was a young man, Jahāngīr had seen a little girl beside a fountain in the palace garden. She was the daughter of a Persian merchant, whom Akbar had raised to be his treasurer. The prince fell in love with her and sought her hand in marriage. He found that she had been betrothed to a young soldier, named Sher Afkan, and his father, the Emperor, told him that a plighted word could not be broken. Sher Afkan took his bride with him to Bengal and lived happily there for several years. After Jahāngīr came to the throne, Sher Afkan was killed. Many said that he had been murdered at the Emperor's order. Jahāngīr brought the widow to the court. She refused, however, for six years to have anything to do with the Emperor. Then she consented to marry him and became the chief wife in the harem with the title of Nūr-mahal, or 'The Light of the Palace.' As

Jahāngīr grew older, he became more lazy and drunken and he allowed his clever wife to rule the empire. She did this far better than he could have done.

Prince Khurram

The favourite son of the Emperor was Prince Khurram. He forced the Rāna of Udaipur, who had never yet submitted to a Mughal, to offer his homage to the Delhi throne and to send his son to court; and in the Deccan he defeated the army of the Ahmadnagar kingdom. Jahāngīr was so pleased with his son's



TOMB OF JAHANGIR AT LAHORE

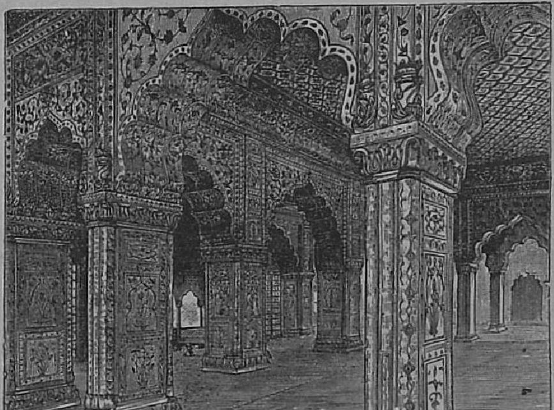
victories that he gave him the title of Shāh-jahān and made him a Mansabdār of Thirty Thousand. Shāh-jahān grew tired of waiting for his father to die and he raised a rebellion against him. He failed, however, and had to go into hiding. As soon as the news reached him that Jahāngīr had breathed his last on his way back from Kashmīr

to Lahore, the prince went with all speed to Agra and ascended the throne.

Few great events happened in the reign of Shāh-jahān; but it was, on the whole, a time of peace and prosperity.

Shah-jahan : A.D. 1627-58

The Emperor renewed the war in the Deccan. He forced the Sultān of Bījāpur to pay him tribute and he brought the Ahmadnagar kingdom to an end. Shāh-jahān took much pleasure in splendid shows. He built the lovely Pearl Mosque at Agra and also the



THE DIWAN-I-KHAS, DELHI

Tāj-mahal, which is the tomb of his loved wife, Mumtāz-mahal. At Delhi he raised a new capital, which was called after him, Shāhjahānābād. It is the modern city of Delhi. Within this city he built a fortress and a magnificent palace upon the bank of the Jumna. Some of the halls are still

standing. The motto placed upon the walls of the Dīwān-i-Khās, or Hall of Private Audience, was—'If there be a paradise on earth, it is this, it is this'. For his Dīwān-i-Ām, or Great Hall of Audience, the Emperor had the famous peacock throne made. It was covered with jewels of untold worth.

The Struggle for the Throne: A.D. 1658

In his youth, Shāh-jahān had been a brave and active soldier, but he became slothful as he grew older, and spent all his time among his women in the palace. He had four sons, who were governing four provinces of the empire. Dārā Shukoh, the favourite, was given charge of Lahore; but he was living at Agra, having appointed his son to look after the Panjāb. Shujā was in Bengal, Murād in Gujarāt, and Aurangzīb in the Deccan. Suddenly Shāh-jahān fell ill and it was said that he was dying. Dārā Shukoh at once began to act as if he were Emperor. When the other brothers heard this, they were greatly displeased, for each one of them secretly wanted to ascend the throne. Shujā marched from Bengal towards Delhi, but he was defeated and driven back by Dārā's son.

Aurangzīb was more clever and cunning than any of his brothers. He wrote a letter to Murād and said that he had no wish to become king himself. He should be glad to leave all the affairs of this sinful world and to live as a fakir. But Dārā Shukoh was not a good Muhammadan, for he was a friend of unbelievers; and he had imprisoned their father wrongfully and usurped the throne. Aurangzīb asked Murād to join the army of Gujarāt to that of the Deccan, and he promised to help his brother to win the empire for himself. Accordingly the two brothers united their armies and marched upon Delhi. Dārā Shukoh met them at Samūgarh in 1658. Many of the Rājputs were on his side and fought bravely for him. All went in his favour

at first, but when Dārā got down from his elephant and mounted his horse, his followers thought he had been slain and they gave way. Dārā Shukoh, with only a few horsemen, reached Agra late at night. He carried off some of his family jewels and fled westward.

Meanwhile, Aurangzīb knelt down on the field of battle and did honour to his brother as the rightful lord of Delhi. A few days later he invited Murād to a banquet and set many choice wines before him. He waited till Murād had made himself drunk and helpless and then called in the servants who were hidden in the tent. He told his brother that he was unworthy to be a Muhammadan king, and at night he hurried him away secretly to the prison of Selimgarh, which stands upon an island in the Jumna, opposite to Delhi. Three years later a false charge was laid against Murād and he was put to death at Gwalior. Aurangzīb was now proclaimed Emperor. He dared not go to visit his father, but kept him shut up in the palace and gardens at Agra for eight years, until he died.

The End of Dara

Dārā Shukoh gathered together another army and hoped that the Rājput princes would come to his aid. They, however, held aloof and Dārā entrenched his small force in a pass near Ajmīr. Aurangzīb broke through after four days' fighting and Dārā had to flee again. His wife died of the hardships they suffered in their flight and Dārā wandered about in Sind, poor and forsaken, until he entered the house of a Pathān chief, whose life he had once saved. This ungrateful traitor seized him and gave him up to the officers of Aurangzīb. He was brought to Delhi and taken through the city, clad in rags and seated upon a mangy elephant. The sight of his misery so enraged the people against Aurangzīb that the soldiers found it difficult to carry their prisoner into the fort. Dārā Shukoh was

tried and put to death as an unbeliever and his two sons were killed soon afterwards.

Shujā failed in a second attempt upon the throne and took refuge in Arakan. There, the barbarous chieftain wanted to marry his daughter, and Shujā suffered many other insults from him. He tried to escape, and it is thought that he perished by the way somewhere in the mountains. Thus, Aurangzīb, by his craft and cunning having murdered or driven into exile three of his brothers and some of their children and having imprisoned his own father, seated himself firmly upon the throne, taking the title of Ālamgīr.

IMPORTANT DATES

A.D

1526. Babar ascends the throne of Delhi and founds the Mughal Empire.

1530. Humayun ascends the throne.

1540 Humayun is defeated by Sher Khan and flees to Persia; Sher Khan ascends the throne.

1545. Sher Khan is killed.

1555. Humayun returns to India.

1556. Akbar defeats Himu in the battle of Panipat and ascends the throne.

1567. Akbar captures Chitor.

1600. The English East India Company is formed.

1605. Jahangir ascends the throne.

1627. Shah-jahan ascends the throne.

1639. The English buy a piece of land for a settlement at Madras.

1658. Dara Shukoh is defeated in the battle of Samugarh and Aurangzib ascends the throne.

CHAPTER IX

Aurangzib, the Last Great Mughal, and the Decline of the Empire

A.D. 1658–1857

Aurangzib: A.D. 1658–1707

Aurangzīb was not a young man when he ascended the throne, but he reigned for nearly fifty years. He was short and slim in body and generally dressed himself in plain white muslin. He was very unlike the drunken Jahāngīr and the luxurious Shāh-jahān. He ate very sparingly and never touched wine nor amused himself with singing-women. He prayed often, kept the fasts, and wrote out copies of the *Qur'an*. He was a strict Sunni, and his heart's desire was to rule according to the Holy Law of the Prophet as a good Muhammadan king. He did not wish to have any Hindu officers in his service and dismissed many of them from their posts. He destroyed many Hindu temples, and broken idols were brought in cartloads to Delhi. He pulled down the famous shrine of Visvesvar at Benares and built a mosque upon the site, with minarets so tall that they overlooked the

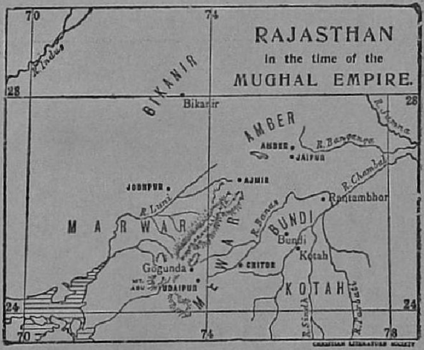
AURANGZIB

whole city. Akbar had taken off the *jizya*, or poll-tax on Hindus, but Aurangzīb put it on again, because it was appointed by the law of the *Qur'an*.

These acts of the Emperor caused much anger and discontent among the Hindus. The Rāna of Udaipur wrote to Aurangzīb: 'God is the God of all men and not of the Muhammadans alone. The Hindu and the Musalmān are alike in His presence. It is contrary to His will to abuse the religions and customs of others. The tax, which you have put upon Hindus, is unjust and it is against good government, for it will make the people poor.'

The Rebellion of the Rajputs: A.D. 1678–81

When Jaswant Singh the Rāja of Jodhpur, died, Aurangzīb tried to seize his two sons, and it was thought that he meant to bring them up at his court as Musalmāns. The Rājputs, therefore, rose in arms. Aurangzīb placed three armies in the field against them, under the command of his sons; but all were defeated, and Prince Akbar was persuaded by the Rājputs to revolt against his father. They promised to put him on the throne. Aurangzīb was in great danger, for he was almost alone at Ajmīr; but he saved himself by a trick. He wrote a letter, which was dropped near the camp of the Rājput chiefs and carried to them. It made them think that Akbar meant to betray them to his father and so they



left him. Akbar fled to Persia and never came back again to India. The war went on for two more years, until the Emperor was glad to make peace. The Rājputs refused to pay the *jizya* and many of them did not serve Aurangzīb any more as they had served the other Emperors.

Aurangzīb had to make peace with the Rājputs, partly because his generals had failed utterly to subdue them and partly because the Marāthas had become very troublesome in the Deccan, and the Emperor wanted to go there that he might restore order. Before we speak about the long war in the Deccan, we must tell the story of Sivājī. The Marāthas were a people living in the region of the Western Ghāts, which is now in the Bombay Presidency. They were hardy cultivators, and many of them were employed by the kings of Ahmadnagar and Bījāpur as horsemen in their armies during the dry season, when they could not till their fields. The Marāthas rode small but strong ponies, and their favourite weapons were the sword and the lance.

Sivaji the Maratha: A.D. 1627–80

There was a soldier Malojī, in the service of the Sultan of Ahmadnagar, who had a little son named Shāhjī. One day he went to a feast at the house of the Marātha general, Lukji Jadhava Rao. During the evening Lukji, seating his three-year-old daughter, Jijābai, upon one knee and taking up Shāhjī upon the other, cried out in sport, 'They are a fine couple, are they not?' Thereupon Shāhjī's father claimed that the two had been betrothed in the presence of all the company. Lukji was very angry at first, for he professed to be sprung from the old royal Yādava family of Devagiri, while Shāhjī's father was only a common Marātha; but none the less, the marriage took place between Shāhjī and Jijābai, and Sivājī was the son born to them.

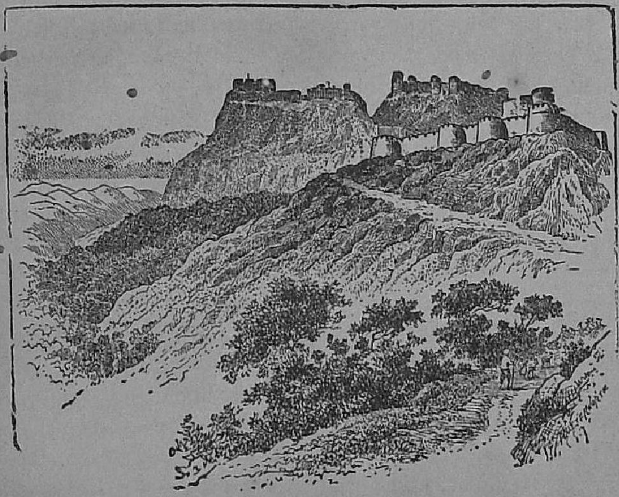
The Betrothal of Jijabai

SIVAJI

When the Ahmadnagar kingdom was conquered by the Mughals, Shāhjī entered the service of the Sultān of Bījāpur and brought many districts in South India under the control of his master. While he was away from home upon his wars, Sivājī was being brought up upon the family estate at Poona, under the care of his mother and a Brahman tutor. He was told the stories of the heroes of old, and learned to worship his mother's chosen goddess, Bhavāni. He became very skilful

Sivaji's Upbringing

in the management of a horse and in the use of sword and lance. When he came of age he put himself at the head of a small band of Marātha troopers and footmen. He took several hill-forts from his neighbours and built others, and thus, by his daring and activity, he made himself the lord of a small tract of country near Poona.



PARTABGARH FORT

Growing bolder, he began to raid the country of the Bījāpur king. Afzal Khān, one of the Sultān's nobles, swore in open darbār that he would 'catch the mountain rat and bring him in a cage to the court.' The Sultān, therefore, sent him forth with an army to subdue the rebel. Sivājī pretended to be greatly afraid of the Musalman general and asked him to meet him alone under the walls of the Partābgarh fort. What actually happened at the meeting is not quite certain. Some historians say that when Afzal

The Murder of Afzal Khan

Khān went to the spot he saw Sivājī approaching. He appeared to be unarmed, but under his white dress he wore a coat-of-mail and his sword, and upon his left hand he had fastened the terrible steel grappling-hooks which were known as 'Tiger's Claws.' As Afzal Khān stooped to raise the Marātha, who was bowed at his feet, Sivājī tore him down and slew him with the sword, which was dedicated to Bhavāni. Then his men, who were hidden in the jungle, rushed forth and fell upon the Bījāpur army.

Other historians declare that in this interview Afzal Khān planned to deceive Sivājī and capture him or kill him, and that Afzal Khān struck the first blow.

In any case Afzal Khān was killed and his army put to flight and the whole of his camp fell into Sivājī's hands. When a few more years had passed, both the kings of Bījāpur and Golkonda were glad to keep Sivājī quiet by paying him a sum of money every year.

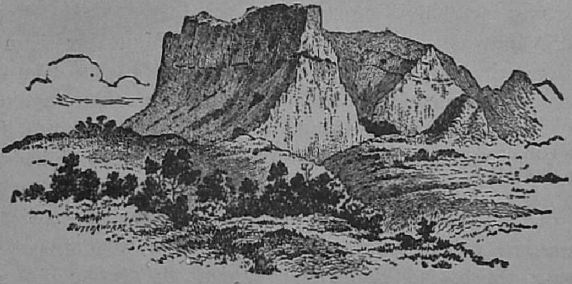
Struggle with the Mughals

Sivājī was now ready to attack the Mughal generals. He hated Aurangzīb and he called upon his countrymen to defend their gods and their religion against those who killed cows and broke down the temples. The Emperor's own uncle, Shāyista Khān, was sent to the Deccan to deal with Sivājī, but he nearly lost his life. One evening, Sivājī and some of his followers, disguised as a wedding-party, entered the town of Poona. After dark they broke into the quarters of the Mughal general by a back-door in the kitchen. Shāyista Khān rose in alarm from his sleep and had just time to escape from his bedroom. As it was, he lost two fingers on one hand, which were cut off as he lowered himself from the window to the ground. Sivājī and his men then ran outside the town and lighting up torches, they entered triumphantly into their stronghold at Raigarh, which was within view of the garrison at Poona.

Aurangzīb then sent larger forces to put down the Marātha, and they besieged Sivājī closely in one of his forts. He offered to submit to the Emperor and was allowed to go to Delhi. There Aurangzīb treated him so scornfully that Sivājī spoke hot and angry words to him in the darbār. Aurangzīb seemed to take no notice, but he gave orders to imprison Sivājī in his house. The wily Marātha, however, escaped by night in a basket of sweetmeats. He soon got back all the forts he had lost, and in 1674 was crowned king at Raigarh. He reigned for six years only, but during that time he marched south as far as Tanjore and made districts in the Deccan and Carnātic pay him *Chauth*, or the fourth part of the land revenue.

Sivaji Crowned: A.D. 1674

Sivājī was bold and active. He was also merciful to women and children, and he tried hard to save his country



RAIGARH FORT

from being enslaved. Marātha opinion regards Sivājī as one of India's greatest soldiers and statesmen. But his plan of asking for *Chauth* from every district over which his horsemen rode, soon became nothing better than robbery. It ruined the Hindus in all parts of India, as well as the Muhammadans.

When Sivājī died, his son, Sambhājī, ascended the throne. He was not worthy to follow his father. He fell wholly under the evil influence fo his minister, Kalusha, and spent all his time in base pleasures.

Aurangzīb had seen the trouble growing in the Deccan, but he had not been able to go south and put an end to it.

Aurangzīb's War in the Deccan: A.D. 1682-1707

After he had made peace with the Rājputs he got together a great army at Ahmadnagar in 1682. Then he began his warfare. He lived for twenty-five years in his camp and never visited Delhi again. Aurangzīb was determined to conquer the two southern Muhammadan kingdoms. Bījāpur was now very poor and weak, and it was unable to hold out against the Emperor. When the food of the garrison was all spent they surrendered, and Aurangzīb was carried upon a throne through a breach in the walls to the palace. Thus the rule of the Ādil Shāhs was brought to an end in 1686.

The Fall of Golkonda: A.D. 1687

In the following year Aurangzīb marched against Golkonda. He hated the Kutb Shāh, Abul Hasan, because he was a Shīa and also because he allowed his Brāhman ministers to carry on the government. The Sultān offered to pay a large sum of money to the Emperor and to own him as his lord, but Aurangzīb wanted nothing less than to destroy his kingdom. Seeing this Abul Hasan shut himself up in the fort of Golkonda and made ready for a siege. Aurangzīb threw up an entrenchment all round the walls, but for a long time he failed to capture the place. Thousands of his soldiers died of disease and hunger; for the Marātha horsemen stopped and robbed many of the convoys which were bringing grain to the Emperor's camp. The rains washed away the besiegers' towers and mounds of earth, while the garrison defended themselves bravely and slew

many men in the trenches. Some of Aurangzīb's generals advised him to raise the siege, but he vowed that he would never retire until he had set his foot on Abul Hasan's neck. At length some of the sultan's officers were bribed to leave a small gate in the wall opened, and through this Aurangzīb's army entered by night and captured the fort.

Then the Emperor turned to subdue the Marāthas. They did not try to stand before the Mughals in pitched battles; but, when they were attacked, they would split up into small parties and ride away swiftly into the jungles or mountains. Wherever they found a small and weak force or a convoy carrying food to the Grand Army, they would come forth

Maratha Way of Fighting

GOLKONDA FORT

and swoop down upon it and either destroy it by the charges of their horsemen or surround it and starve it into surrender. In this way Aurangzīb lost many thousands of

his troops. He was like a man fighting the air or cleaving water with a sword.

Like the other Mughal emperors, he marched in great pomp with two sets of tents, one of which was sent on before him and set up at the next halting-place. His pavilions were arranged like the palaces at Delhi and Agra. A canvas wall was set up on four sides, and within it stood the courts and halls of audience, the private apartments of the Emperor and the zanána of his women. The Mughal nobles were mounted on heavy horses, decorated with many ornaments, and they wore steel armour or thick quilted coats of cotton. The army was attended by a host of shop-keepers, servants and vagabonds of all sorts. Thus the slow-moving and heavily-laden Mughals were no match for the Marāthas, who often marched without any tents at all and were content if they had a little flour in their saddle-bags. Aurangzīb managed to take many of their forts with the help of his big cannon and by paying large bribes, but the Marāthas often recovered their strongholds as soon as his back was turned.

Capture of Sambhaji and Sahu

Sambhāji and his minister were caught in 1689 while they were drinking and sporting with their dancing-women at Sangamesvar. They were carried to the Emperor and abused him so fiercely that he ordered them to be put to death after their tongues had been cut out. Aurangzīb also captured Sahu, the little son of Sambhāji, and sent him to Agra. The loss of these princes did not bring the war to an end. Rājarām, the brother of Sambhāji, put himself at the head of the Marāthas and, when he died, his brave widow, Tārābai, took his place. Aurangzīb's army was worn out with marching to and fro, his treasury was nearly empty, and the Marāthas became so bold that it was not safe for a Mughal soldier to show his nose outside the main camp.

The Progress of the English

Let us turn aside for one moment to see what as happened to the Company of English Merchants, which was founded in the reign of Akbar. In 1639 they bought a piece of land at the mouth of the Cooum river, from a southern chieftain. There they built a factory and put a few cannon on the wall round it. They called this place Fort St. George, after the patron saint of England, and their settlement grew into a large town, which is now Madras and is the capital of South India. Thus Madras was founded in the time of Shāh-jahān, and it was outside the boundaries of the Mughal Empire, as it then was. Under Aurangzīb the English began to make what are the two greatest cities of modern India. They took over the island of Bombay from the Portuguese in 1668, and Job Charnock founded in 1690 a settlement beside a pool of the Hugli which has become Calcutta, the capital of the Indian Empire till 1911. So long as the Mughal rulers were strong and able to keep order, the English merchants looked to them to protect their lives and goods: but toward the end of the reign of Aurangzīb there was no law in the land and every man began to do just what he liked without paying much heed to the Delhi Emperor. Then the English Company, in order to save themselves from the local governors and robbers, began to keep a few British soldiers and Indian peons, and they built ramparts with cannon upon them around all their chief settlements.

The Death of Aurangzib 1707

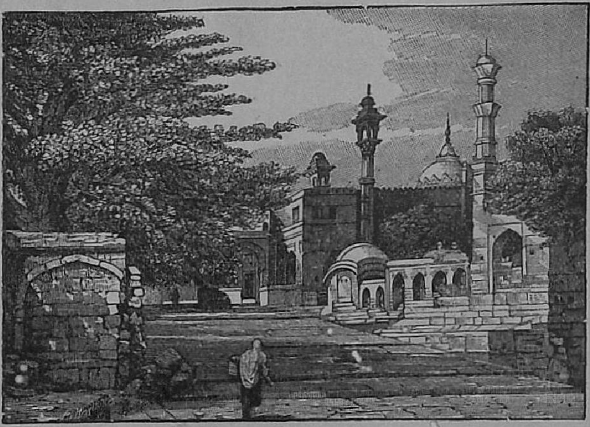
The Emperor was now very old and feeble and bowed by the weight of many cares. He remembered the evil deeds of his life and feared the punishment of God. He could trust no one, and was afraid that his own sons might serve him as he had served his father, Shāh-jahān. Therefore he kept them all at a distance, and, in spite of failing strength, still went on

with the task of ruling. He led the army back into Ahmadnagar, and there died in the ninetieth year of his age, soon after saying the morning prayer. As he passed away, his cold fingers were still telling the beads of his rosary. He was buried at Roza, near Daulatābād, beside the tomb of his favourite saint.

Aurangzīb sent his generals to the southernmost parts of India, and for a short time his rule seemed to reach from the Himālayas to Cape Comorin.

The End of the Mughal Empire

Though the Mughal Empire appeared to be so great and strong, it was really like a tree which seems sound outwardly but is all rotten within. Before Aurangzīb died, the Empire had begun to decay and



AURANGZIB'S TOMB NEAR DAULATABAD

after his death it quickly fell to pieces. His son, Muazzam defeated and slew his brothers and ascended the throne with the title of Bahādur Shāh. He reigned for five years only and

then died. Several other princes after him ruled for a short time and died or were murdered.

Muhammad Shah: A.D. 1719–48

In 1719, Muhammud Shāh was set on the throne and had the name of Emperor of Delhi for nearly thirty years. But the riches and power of the Empire were departing fast. The nobles at the court were divided into parties and quarrelled with and murdered one another. The Marāthas were spreading all over India and taking the provinces, one by one, out of the hands of the Mughal viceroys and governors. Some of these, however, like Nizām-ul-mulk in the Deccan, Saādat Khān in Oudh, and Alivardi Khān in Bengal, became really independent kings though they still showed some respect to the Emperor. The kingdom founded by Nizām-ul-mulk is existing to-day and it is known as the Nizām's Dominions.

NIZAM-UL-MULK

Delhi was ruined in 1739 by the invasion of the fierce monarch of Persia, Nādir Shāh. The troops of the Emperor [were] easily defeated and he had to admit Nādir Shāh into his capital. Some of the people killed a few Persian soldiers, and Nādir Shāh allowed the city to be sacked. The mosque still stands in the main street of Delhi, where the

conqueror sat and watched the wretched citizens being plundered and put to death. Nādir Shāh carried off with him the peacock throne and other treasures, leaving Muhammad poor and helpless indeed. He died in 1748.

The title of Emperor lasted for more than another hundred years. Shah Ālam held it from 1759 to 1806. He lived for years under the protection of the English at Allahābād and then left them and placed himself in the care of the Marāthas. During their absence from Delhi his palace was plundered and he was blinded by a villainous Rohilla Chief named Ghulām Kādir. When the English general, Lake, defeated the Marāthas in 1803 and took Delhi, he found the aged and blind king sitting under a ragged canopy in a dirty and ruinous palace.

NADIR SHAH

The last of the Mughals was Bahādur Shāh. When the sepoys mutinied in 1857, they proclaimed him Kaisar-i-Hind. After the Mutiny he was removed to Rangoon and there he died. So the glory of the Mughal Empire passed away.

IMPORTANT DATES

MUGHAL HISTORY

A.D.

1658. Aurangzib ascends the throne.

1682. Aurangzib goes to the Deccan with the Grand Army.

1686. Aurangzib captures Bijapur.

1687. Aurangzib captures Golkonda.

1707. Bahadur Shah ascends the throne of Delhi.

1719. Muhammad Shah ascends the throne of Delhi.

1739. Nadir Shah invades the Panjab and loots Delhi.

1748. Muhammad Shah dies.

1803. General Lake enters Delhi.

1862. Bahadur, the last king of Delhi, dies at Rangoon.

MARATHA HISTORY

A.D.

1674. Sivaji crowned at Raigarh.

1680. Sivaji died.

1714. Balaji Visvanath Rao becomes first Peshwa.

1720. Baji Rao I becomes Peshwa.

1740. Balaji Baji Rao becomes Peshwa.

1749. Sahu, Maharaja of Satara dies.

1761. Shah Abdali defeats the Marathas at Panipat.

CHAPTER X

The Maratha Confederacy under the Peshwas

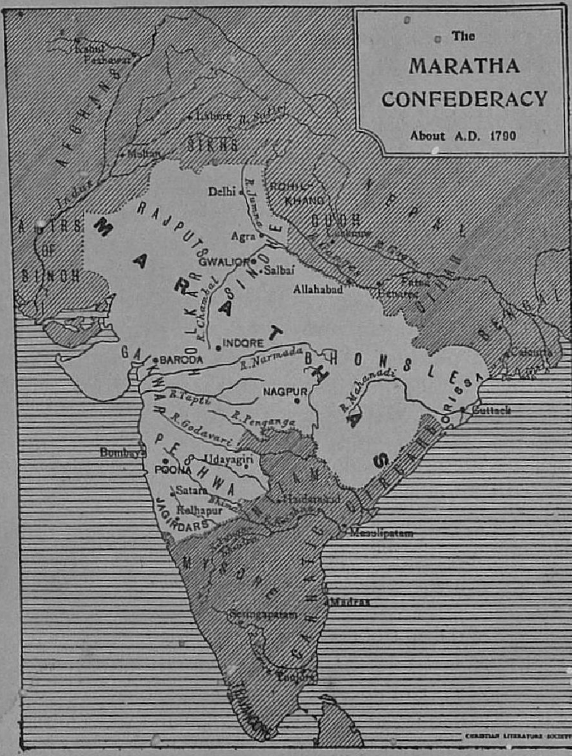
A.D. 1714-1761

We have seen already how Sivājī taught the Marāthas to fight against the Mughals and how the Grand Army of Aurangzīb was worn out in trying to subdue them. As the power of the Delhi Empire grew less, that of the Marāthas became greater. Sāhū, the son of Sambhājī who had been taken prisoner by Aurangzīb was brought up at the Mughal court, but he was married to two Marātha brides with the consent of the Emperor. When Aurangzīb died, Sāhū was set free and allowed to go back to his own country. Tārābai did not welcome him. She despised him as being half a Mughal and no true Marātha. Most of the chiefs, however, received Sāhū as their rightful lord. Tārābai set up her son as a rival at Kolhapur, and thus a second Marātha kingdom was founded, which has lasted to the present day.

Sāhū was like a bird which has been born and reared in a cage. He did not like the wild and hard life of a Marātha trooper, for he had been accustomed for many years to the comforts of the Mughal court. He had not the spirit of a soldier and was content to pass his time in hunting or in the pleasures of his palace. He appointed a clever Brahman, named Bālajī Visvanāth Rao, to be his Peshwā or Prime minister, and left the duty of ruling the State to him. Visvanāth was the first of the six Peshwās, who were the real sovereigns of

Visvanath, the First Peshwa: A.D. 1714-20

the Marāthas for one hundred years. Visvanāth gave orders to the different Marātha generals and they looked up to him and obeyed him as their head.



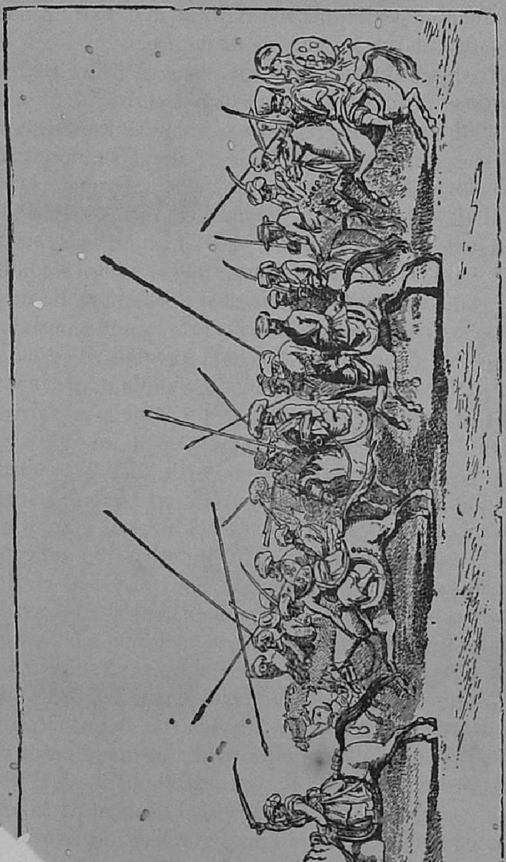
The Marāthas had overrun most of the districts in the Deccan and for several years their officers had been taking a share of the taxes from the people, but the Emperor

still pretended that all the country belonged to him and he said that the Marāthas had no right to receive the *chauth* or any part of the revenue. Visvanāth, however, got a grant from Delhi, which gave the Marāthas the right to collect the *chauth* in the six sūbahs of the Deccan. He also made a plan by which the Mahārāja, the Peshwa and the Marātha chiefs were each given a fixed share in all the revenue that was collected.

The Second Peshwa, Baji Rao: A.D. 1720–40

When Visvanāth died, his son, Bājī Rao, succeeded to his office as Peshwā. Bājī Rao was the ablest of all the Peshwās. Though he was a Brāhman, he was an active soldier and led his armies northward across the Chambal as far as Delhi. In his time the Marāthas overran Gujarāt and Mālwā, taking the government away from the Mughal viceroys or the Rājput princes. At the same time Raghojī Bhonsle was making raids into Bengal and Orissa. The Emperor, Muhammad Shāh, was helpless and being forced to give up another slice of his empire, he sent to Bājī Rao a grant for the *chauth* in Mālwā and Gujarāt. The Marāthas did not benefit the countries which they conquered. Their armies robbed the rāyats; wherever they went the captains cared for nothing, but for more revenue. They did not spend the money which they took from the people on useful works, nor did they establish a firm and good government.

There were four great Marātha chieftains, who served under Bājī Rao. Pilājī Gaikwār, the 'goat-herd,' was in Gujarāt with his capital at Baroda: Malhār Rao Holkar, the 'ploughman' was in Mālwā with his capital at Indore; while Rānoji Sindhe, the 'slipper-bearer,' had comma[illegible] of Gwālior. In Central India there was Raghojī F[illegible] with his capital at Nāgpur. These four genera[illegible] founders of four Marātha kingdoms, of whic[illegible] last have remained to this day. They owne[illegible]



MARATHA HORSEMEN (*from an Officer's Sketch*)

Poona as their superior officer, and the five States made up what is known as the Marātha Confederacy.

The Third Peshwa Balaji Baji Rao: A.D. 1740-61

When the second Peshwā died, his son, Bālājī Bājī Rao, took his place, just as if he had been a son to a king, so that all the Marāthas began to think of the Peshwā as their real ruler instead of the Mahārāja. Sāhū was still alive, but he was growing old and feeble. Just before he died, in 1749, Bālājī got him to sign a paper, in which he gave to the family of the Peshwās the right to hold their office for ever and to be at the head of the Marātha Confederacy. They were to give the Mahārāja's family an estate at Sātārā and pay them a sum of money every year. Thus the grandson of Sivājī sold the throne of his ancestors.

The Conquests of Raghunath Rao

Bālājī had a brother, Ragunāth Rao, who was in command of the Marātha army in the north. He entered Delhi and took the Emperor under his care. His generals rode even farther and captured Lahore from the governor appointed by the Afghan king, Shāh Abdālī. The king was greatly enraged by this. The Rohillas, whose country had been ravaged by the Marāthas, asked him to come to their help. Shāh Abdālī rode down from Kābul with a powerful army and by rapid marches his troops overtook and completely destroyed two large Marātha forces. There was some alarm in the Deccan at the news of his approach, but the Peshwā, did not think that any prince could overthrow his armies, which had never suffered a severe defeat up to that time.

A great host was collected in the Deccan and the command of it was given to the Peshwā's cousin, Sadāsiv Rao. The Marāthas now had regular foot-soldiers and cannon in their armies as well as swarms of light horsemen. Sadāsiv Rao moved with a camp which was almost as fine as that of a Mughal Emperor. As he marched north, he was joined

by many of the Marātha chiefs. His army, when it reached Delhi, numbered as many as one hundred thousand soldiers, with twice as many followers. After a stay in the capital, it moved out to meet the Afghan king and his allies.

The Marāthas were, however, so alarmed by their recent losses that they threw up an entrenchment around their camp and hoped that the Afghans would be forced by hunger either to go away or to attack them. But Shāh Abdālī destroyed the bands of horse that tried to cut off his supplies and in his turn he prevented any food from reaching the Marāthas. Soon a dreadful famine arose within their camp and they could bear it no longer.

The Third Battle of Panipat: A.D. 1761

Sadāsiv Rao called together his officers, and it was decided to move out and give battle. The Hindus took a last meal, smeared their faces with turmeric, and vowed to conquer or die. Their army advanced in one long line before dawn, but Shāh Abdālī was quite ready for it. 'Sleep soundly,' he had said to some of his allies who were afraid, 'I will take care of you.' He sat upon his horse in the darkness and listened to the roar of the on-coming host, and then he gave the order for his troops to get under arms and take up their stations. At day-break the battle began. The Marāthas charged fiercely, broke the Afghan left and drove back their centre, but Shāh Abdālī was waiting with ten thousand horse in the rear and he came to the rescue. The Marāthas were repulsed and hemmed in: they began to yield ground and then turned to flee. They were hotly pursued. Two hundred thousand men are said to have been slain on the day of the fight and on the next day, when all the prisoners were put to death. Sadāsiv Rao and the Peshwā's own son and many other leading Marātha chiefs fell upon the field. The Peshwā himself was on the march northward with more troops from the Deccan, when

he met the runner of an army banker bearing a letter from Delhi. The letter said: 'Two pearls have been dissolved, twenty-seven gold mohurs have been lost, and of the silver and copper the total cannot be cast up.' Bālājī returned to Poona in shame and grief and died within a few months.

Before this defeat, the Marāthās had overrun almost the whole of India, from Tanjore to the Punjāb, but this battle struck a heavy blow at their power. They withdrew at once all their troops to the south of the Chambal and did not cross that river again for several years.

It is now time that we began to learn more about the English, whose fame was beginning to rise in India. In this same year of 1761 they crushed their rivals, the French, in South India.

IMPORTANT DATES

MARATHA HISTORY	ENGLISH HISTORY
	1668. The Company occupies Bombay.
1674. Sivaji is crowned at Raigarh.	
1680. Sivaji died.	
	1690. The English found Calcutta.
1714-20. Balaji Visvanath Rao is Peshwa.	
1720-40. Baji Rao I is Peshwa.	
1740-61. Balaji Baji Rao is Peshwa.	1751. Clive's Defence of Arcot.
	1757. Battle of Plassey.
1761. Defeat of Marathas at Panipat.	1761. The English capture Pondichery from the French.

Part III—THE BRITISH PERIOD

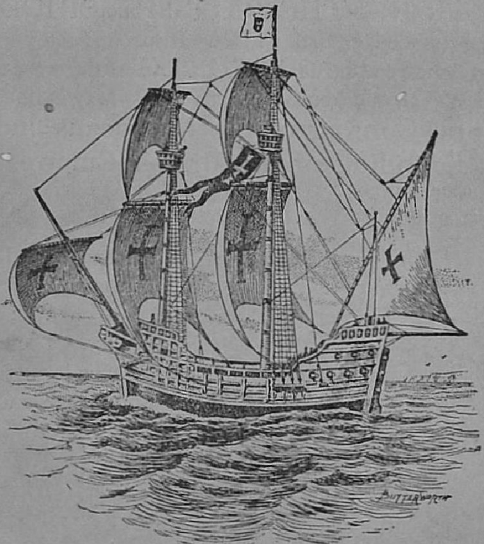
CHAPTER XI

The Coming of the Europeans and Founding of the British Empire

A. D. 1498-1767

Long, long ago the peoples of Europe heard about the gems and spices and the beautiful cotton and silk cloths of India. The Greeks and Romans carried on a trade with India, even in the centuries before Christ. There were several ways by which merchandise might be brought from the East to Europe. The dhows of the Egyptian and Arab sailors were blown across to the Malabar coast by one monsoon and blown back again by the next. Thus some merchants carried their goods by the Red Sea to Alexandria. But others put their bales on the backs of camels and took them overland through Persia and Mesopotamia to the ports of Palestine. Five or six hundred years ago Venice and Genoa became rich and powerful States, because nearly all the merchandise of the East was brought to their wharves and was sent by their merchants all over Europe. After the Turks had conquered Asia Minor and made Constantinople their capital, they were able to stop this trade, and several European nations wished very much to find some new way by sea to India and China. But at that time their ships were not large and strong enough to bear the storms of the wide ocean; neither were they so built that they could sail

against a contrary wind. The Mariner's Compass, which always points to the north, had not been invented, and sailors had not learnt yet how to tell which way they should steer, by means of the sun by day and the stars by night.



VASCO DA GAMA'S SHIP, 'SAO GABRIEL'

The Portuguese find a New Way

In the fifteenth century the Portuguese seamen were the most skilful and daring in Europe. The sea, which stretched along the west coast of Africa, was called 'The Sea of Darkness,' because no man knew anything about it; but Prince Henry of Portugal believed that a way could be found around the southern end of Africa into the Indian Ocean. He sent many ships to find this way, but he died before any one

succeeded. At last a captain, named Dias, sailed to the end of the coast of Africa and turned round the point. The King of Portugal was so pleased that he gave to this point the name of 'The Cape of Good Hope'; for now he was full of hope that India could be reached by this new way. In 1497 Vasco da Gama set sail from the mouth of the Tagus river, he rounded the Cape of Good Hope, and after a voyage of nearly one year he landed at Calicut on the west coast of India. We should remember the date—May 20th, 1498—because on that day India and Europe were joined by sea.

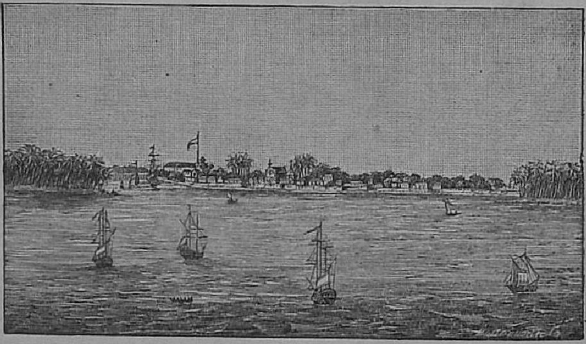
ALBUQUERQUE

The Portuguese rulers decided to establish an empire in the East, and they sent out many fleets of ships with soldiers on board to conquer India. The greatest of their Admirals was Albuquerque. He took Goa in 1510 and made it the capital of the Portuguese Empire in the East. The Portuguese did not conquer the country inland but they captured many places on the coasts and they tried to prevent other Europeans from having any trade with India. For nearly one hundred years they were the strongest nation at sea in the East, but towards the end of the sixteenth century a great

war was waged in Europe between England and Holland on the one side and Spain and Portugal on the other, and the power of the Portuguese was broken.

The English and Dutch

In 1600 a Company of English merchants was founded. It was called 'The Governor and Company of Merchants of London trading to the East Indies.' Two years later the Dutch also started a similar Company. The Dutch soon conquered most of the islands in the Malay Archipelago and they built forts at Surat, Cochin, Jaffna, Negapatam, Musulipatam and other places on the



COCHIN, SHOWING OLD DUTCH CASTLE

coast of India and Ceylon. They were at first much more successful than the English. Meanwhile the Portuguese were defeated, both by the Dutch and the English, and lost nearly all their settlements except Goa, which still belongs to them.

The English Company did not come to India to fight with and conquer the people. They only wanted to carry on a trade and make good profits as merchants. At first they had

no soldiers or forts at all. They built strong warehouses for their goods and kept a few peons to guard them. They got *farmāns* or permits, from the Mughal Emperors and the Governors of the Provinces, which gave them leave to buy and sell in the seaports and inland cities. They asked the Indian princes to protect them against robbers. But, when

ENGLISH FACTORY AT SURAT

the Mughal Empire broke up there was no order anywhere in India. In the time of Aurangzīb, Sivājī went twice to Surat, where the Company had a factory, and looted the town. Thus, after nearly one hundred years had passed, the English merchants began to build small forts and to keep a few soldiers. They saw that their lives and property would not be safe unless they were able to fight for them. In the year 1700 there were three principal settlements of the English in

India—ths first at Madras, the second at Bombay, and the third and newest at Calcutta.

The French at Pondichery

Now the French, as well as the Dutch and English, had started a trading company. The chief settlement of the French was at Pondichery, south of Madras. The Governor of Pondichery from 1735 to 1741 was a clever man, named Dumas. He saw that South India was like a household without a master or head. Each

FORT ST. GEORGE, MADRAS
(*By kind permission of the India Office*)

small governor and chieftain set himself up as king, and there was no end to the quarrelling and fighting. Dumas thought that he might make his master, the King of France, also the lord of Hindustān. For this purpose he secured much power over the chieftains in the south. The Emperor of Delhi gave him leave to coin money at Pondichery and granted to him the rank of a Nawāb with the title of a Mansabdār of Four Thousand Five Hundred.

Dumas was followed by a still more able Governor, named Dupleix. Dupleix ruled at Pondichery for thirteen years. He went on with the work of increasing the power and fame of the French which Dumas had begun. He did not wish to have in India any Europeans who would be equal to or stronger than the French, and he had made up his mind to drive out the English as soon as he could, and to destroy their chief settlement at Madras.

DUPLEIX

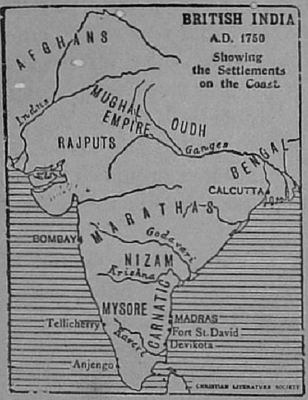
When war broke out in Europe between England and France, both parties in India kept quiet for a little time.

The First War of the French and English: 1745-49

But in 1746 a fleet of French ships, under the command of La Bourdonnais, arrived at Pondichery and sailed thence to Madras. The English town and fort were soon taken and passed into the hands of Dupleix. He had promised the Nawāb of Arcot that if he were allowed to take Madras from the English, he would give up the fort to him afterwards, but he delayed so long that the Nawāb sent an army to compel him to keep his word. A small force of Frenchmen and trained sepoys met the Nawāb's army on the banks of the

little Adyār river near Madras. The Nawāb's troops were defeated easily and this battle showed Dupleix that his few trained soldiers were more than a match for the hosts of untrained soldiers which were employed by the Indian princes at that time.

Meanwhile a fleet had been sent from England to try and get back Madras from the French. It was under the command of Admiral Boscawen. The English commander laid siege to Pondichery in 1748, but Dupleix defended the fort with great courage and skill and the English had to retreat after losing over one thousand men in the trenches. In the following year peace was made between France and England, and Madras was given back to the English. Thus ended the first war between the French and English in India. Dupleix won great fame in it; for he had not only taken Madras from the English, but he had also driven them back from the walls of Pondichery, when they had tried to take it.



Who shall be Subahdar of the Deccan and Nawab of Arcot?

This peace did not last long, because another cause of quarrel soon arose. When Aurangzīb was Emperor, the south of India belonged to the sūbah of the Deccan, and the Sūbahdar of the Deccan was considered to be the ruler of all Southern India. The Carnatic, which consisted of some of the districts below the Eastern Ghats

now in the Madras Presidency, was one of the divisions of the sūbah of the Deccan. Its Governor, or Nawāb, lived at Arcot. At the time of the first war of the French and English, the aged Nizām-ul-mulk was still Sūbahdar of the Deccan. His power had been weakened greatly by the attacks of the Marāthas upon his country, and many of the polygars and governors in the south of India did not obey him. In 1748 Nizām-ul-mulk died, and immediately a struggle began between his son, Nāsir-jang, who was the rightful heir, and his grandson, Muzaffar-jang. The latter made an agreement with another Musalmān noble, who wanted to become Nawāb of Arcot. His name was Chanda Sāhib. Chanda Sāhib promised to help Muzaffar-jang to become Sūbahdar of the Deccan and ascend the throne of Haidarābād, and Muzaffar-jang in his turn promised to help Chanda Sāhib to become Nawāb of the Carnatic and ascend the throne of Arcot.

The Second War of the French and English: 1749-54

Dupleix saw that a chance was now given to him to make the King of France the real master of South India. If he helped the two princes to become Sūbahdar and Nawāb and set them on their thrones by the valour of the French troops, then they would be friendly with the French and would be under the control of Dupleix. Though they might seem to be independent princes, they would be really the servants of the King of France, who was their protector and helper. So Dupleix sent money to Chanda Sāhib and also French troops under the brave Captain Bussy. The ruling Nawāb of Arcot was defeated and slain at the battle of Ambūr, which was won chiefly by the French troops. His son, Muhammad Alī, fled from the field and flung himself into the rock-fortress of Trichinopoly, while Chanda Sāhib entered Arcot and seated himself upon the throne. Not long after Nāsir-jang was shot dead in his

camp by one of his own chiefs, and Muzaffar-jang was proclaimed Sūbahdar. Great was the joy of the French. The bells were rung merrily in the churches of Pondichery and thanks were offered to God. It seemed as if the King of France had become already the Overlord of South India.

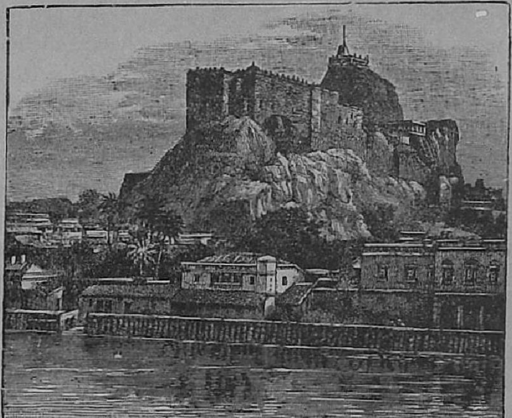
Hitherto the English had taken little part in the struggle. They now saw that, unless they bestirred themselves and checked the French, they would be driven out of India. Therefore they sent a few troops to Trichinopoly to help Muhammad Alī, but he was closely besieged and his case seemed hopeless. We must now tell the story of Robert Clive; because, but for this one brave man, Trichinopoly might have fallen and Dupleix would have succeeded. Clive's father was not a rich man, and he had a large family. His son, Robert, was placed in the care of an uncle for some time. The uncle wrote a letter to the father, in which he said that Robert was very fond of fighting with other boys. He was a daring lad, who was the leader of his companions and often got into scrapes. Once he climbed up the steeple of the village church and sat astride the topmost stone, while the folk watched him in great fear lest he should fall. One of

Robert Clive comes to the Rescue

MUHAMMAD ALI

Clive's schoolmasters foretold that he would become a famous man one day.

When Robert was seventeen, he was given a post in the East India Company as a writer or clerk, and he was shipped off to Madras to make his fortune there. Clive was very unhappy during his first years in India. He hated sitting at a desk keeping accounts: for he would much rather have been in the field marching at the head of his soldiers to battle. He wanted to use a sword rather than a pen. In



THE ROCK AT TRICHINOPOLY

the first war with the French, he served as a volunteer and proved himself so brave and skilful that he was made a regular officer in the Company's little army.

When Muhammad Alī was shut up in Trichinopoly, Clive was sent with some English troops to strengthen the garrison. As soon as he had led them into the fort, he returned to Madras and told the Governor that the soldiers

in Trichinopoly were much discouraged and that the place would soon fall into the hands of Chanda Sāhib and his allies, unless some bold blow were struck against them. Clive asked the Governor to make an attack on Arcot; for, if Chanda Sāhib's capital were taken, he would have to send away a large part of his army from Trichinopoly to recover Arcot. The Governor agreed to Clive's plan. He could collect only two hundred European soldiers and three hundred sepoys, with three small cannon. The command of this little force was given to Clive.

The Siege of Arcot: 1751

The garrison at Arcot was so frightened at the news of Clive's marching on through a thunderstorm that they fled out of the fort, leaving the gates wide open. Clive knew that Chanda Sāhib's army would arrive soon from Trichinopoly, and he set his men to work at once to strengthen the fort. The walls were thin and crumbling and the ditch was dry and filled up with rubbish in many parts, but Clive and his soldiers worked hard to make the place strong enough to stand a siege. Chanda Sāhib sent his son, Rāja Sāhib, to re-take his capital. He had under him a force of about ten thousand men, and they lay around the walls for six weeks. The food of the garrison ran short and half of them were wounded or sick, but Clive held out bravely. The faithful sepoys came to him and said that they would live upon rice-water, while the English soldiers might eat their rice. On the last day of Muharram a grand assault was made by the besiegers, but they were beaten back with the loss of four hundred killed, and next morning Rāja Sāhib struck his tents and marched away.

The defence of Arcot brought great glory to the English. Before it took place, some Indian princes thought that the English knew only how to trade and not how to fight. They now saw that the English could fight quite as well as

the French. Clive won some other victories over Rāja Sāhib, and next year Major Stringer Lawrence the English Commander-in-Chief, shut up the whole of the French army, which had been besieging Trichinopoly in the island of Srirangam. There

Dupleix is recalled to France: 1754

it had to surrender with all its cannon and stores. Chanda Sāhib also was taken prisoner and he was put to death by the General of the Tanjore Rāja.

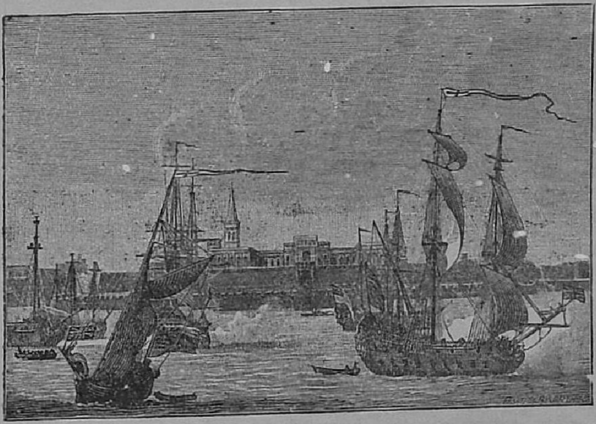
This was a great blow to Dupleix, but he soon raised fresh troops and went on with the war. However, the Directors of the two Companies in France and England were very angry at the losses which they had suffered through this long war. It had swallowed up all their profits and loaded them with debts. All the blame of it was put upon Dupleix, and he was recalled to France in 1754. He had spent his wealth and his strength in trying to bring honour and power to his King and country, but the Government of France did not remember this and showed him no favour. Dupleix died in Paris—a very poor man in a miserable lodging.

MAJOR STRINGER LAWRENCE

The Black Hole of Calcutta: 1756

The peace made by the Directors lasted only for three years and then the struggle began again. We must leave Madras, however, and go to Bengal to see what is happening there. The Nawāb, Alivardi Khān, who had ruled Bengal with some success, died in 1756. His grandson, Sirāj-ud-daula, followed

him. Sirāj-ud-daula was a weak and pleasure-loving prince. He disliked and feared the English merchants at Calcutta,



FORT WILLIAM, CALCUTTA
(By kind permission of the India Office)

and at the same time he wanted to enrich himself by plundering their godowns. One of his subjects fled to Calcutta with some treasure, which the Nawāb said belonged to his family. The Calcutta Council would not give the man up to Sirāj-ud-daula: neither did they obey him, when he ordered them to pull down their walls. The Nawāb then marched against the English settlement.

The President, Drake, with many other officials, went on board ship and sailed down the river, leaving only a few brave men to defend the fort. These were not able to hold it against the Nawāb's army, and, when they yielded, one hundred and forty-six of the prisoners were thrust into a small guard-room on a hot night in June. There they struggled with and trampled on one another in trying to gain

a breath of fresh air beside the narrow window. Only twenty-three were left alive and able to crawl forth, when the prison door was opened in the morning. The room in which this cruel deed was done was given the name of 'The Black Hole of Calcutta.'

Clive in Bengal: 1757-60

When the news reached Madras that Calcutta had been taken and that so many prisoners had been put to death foully, a fleet and army were prepared to re-take Calcutta and punish the Nawāb. Clive who had been to England on furlough, was now back again in South India and the command of the army was given to him. The fleet was put under Admiral Watson. Sirāj-ud-daula did not wait to fight with Clive, and Calcutta was recovered without any trouble. Afterwards when the Nawāb drew near with a large army, Clive attacked his camp by night. The Nawāb was so frightened that he made peace five days later. Clive, who was appointed Governor of Calcutta, knew that war had broken out again in Europe between France and England, so that it was possible for him to attack the French in Bengal. Their principal settlement was higher up the river at Chandranagar. Clive and Watson went up the Hūgli and forced the place to surrender.

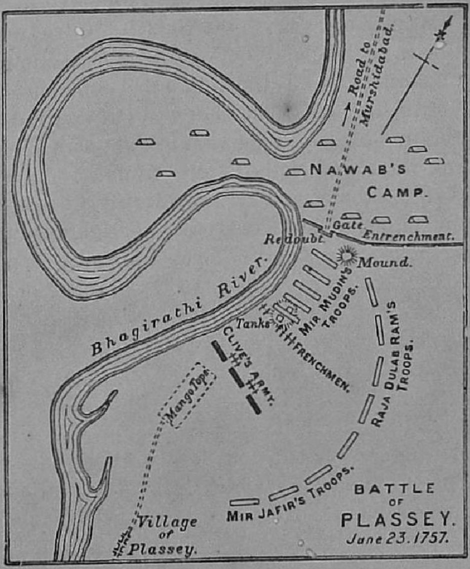
Sirāj-ud-daula was hated and despised by some of his nobles. The Commander-in-chief, Mir Jāfar, wanted to become Nawāb himself. He and several of the leading men formed a plot against the Nawāb. They asked the English to help, and Mir Jāfar promised them large sums of money.

The Plot against Sirāj-ud-daula

Clive was very glad to join in the plot, because he did not trust Sirāj-ud-daula, and knew that he would break the treaty and make war on the English as soon as he saw a good chance.

One of those who took part in the plot was a rich merchant, named Aminchand. It is said that he threatened

to betray the plot unless thirty lakhs of rupees were promised to him as his share. This made Clive very angry, and he found out a way to deceive Aminchand. Two copies of an agreement between the English and Mīr Jāfar were drawn up—one on white and one on red paper. In the red copy Aminchand was promised thirty lakhs as his reward; but this paper was not a true copy. Though the name of



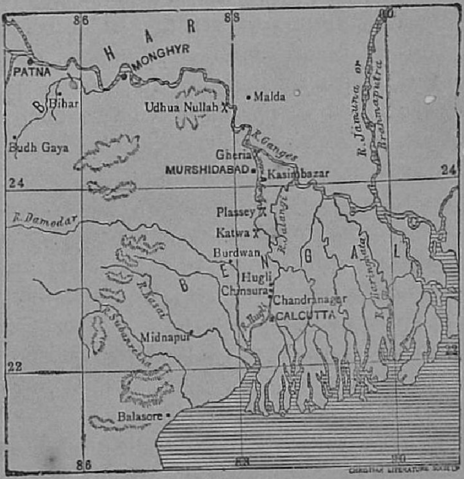
Admiral Watson was put at the end, he had not signed it really, and his name was written by some one else. When the plot succeeded and Sirāj-ud-daula was slain, Clive refused to give Aminchand any money. This untruth has brought shame on Clive and, though he said that it was necessary to deceive Aminchand, we cannot think that he did right.

When all was ready, Clive left Calcutta with an army of three thousand men. Of these about one thousand were Europeans. The Nawāb moved down from Murshidābād to meet Clive, and the battle took place near the village of Plassey on June 23, 1757. The Nawāb had with him about fifty thousand men, but half of them were traitors. The troops of Mīr Jāfar stood at a distance during the fight and gave no help at all to Sirāj-ud-daula. Early in the morning the heavy cannon of the Nawāb were brought out of his camp by teams of white oxen and elephants, and bodies of foot-soldiers and horsemen were drawn up behind them. The English also marched out from their camp, but Clive, seeing that several of his men were killed by the cannon-shot, withdrew his regiments into a mango tope. There he made them lie down under a bank, and the shot from the Nawāb's cannon flew overhead without doing any harm. Meanwhile the English cannon stayed out in the plain and slew many of the Nawāb's soldiers.

The Battle of Plassey: 1757

One ball struck and killed Mīr Mūdīn, who was the best and most faithful general in the Nawāb's service. When the bad news was brought to Sirāj-ud-daula, who sat in a tent far from danger, he was filled with fear and sent for Mīr Jāfar. Casting his turban on the ground before the Commander-in-chief, he said 'You must defend this turban.' Mīr Jāfar folded his hands upon his breast and bowed and promised to do his utmost to protect his lord; but he did nothing at all. In the afternoon the Nawāb's troops began to fall back towards their camp. Clive brought his men forth out of the mango tope and charged upon them. They fled in disorder. Sirāj-ud-daula mounted a horse and rode to Murshidābād. He was afraid to stop there, and the next night he escaped in a boat up the river, taking with him one of his favourite women

and some costly jewels. He was seen, as he rested in a garden on the bank, and was caught and brought back to Murshidābād. There Mīr Jāfar's brutal son put him to death.



Bengal in the time of Clive and Warren Hastings

Mīr Jāfar now became the Nawāb of Bengal, and he had to pay the English the large sums of money which he had promised them. The British Admiral, Colonel Clive, the members of the Calcutta Council, the soldiers of the army and sailors of the navy, the English merchants and the inhabitants of Calcutta, were all richly rewarded, and Mīr Jāfar's treasury was emptied. The new Nawāb also gave to the Company the district south of Calcutta, which is known as the Twenty-four Parganas. The battle of

Plassey is important, because it made the English powerful in Bengal: it was the beginning of their Empire in north India.

Having got rid of the danger from Sirāj-ud-daula, Clive sent a force under Colonel Forde southwards to take the Northern Circārs from the French. They had received this district from the ruler of Haidarābād. Forde captured Masūlipatam, and the English were given the grant of the Northern Circārs instead of the French. As soon as Forde returned to Calcutta, Clive had to send him to fight against the Dutch, who did not like to see the English so powerful in Bengal. Mīr Jāfar, too, was asking them secretly to join him in a war against the English. The Dutch fleet and army were defeated, and the settlement of Chinsura was taken. The Dutch had to submit, and Clive allowed them to carry on again their trade in Bengal. Soon afterwards he returned to England.

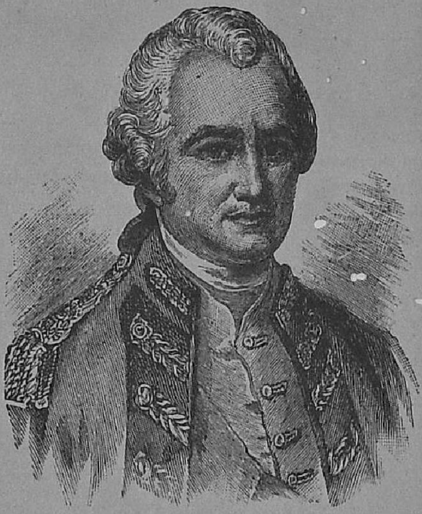
Clive takes the Northern Circars and defeats the Dutch: 1758-9

In three years Clive had done a wonderful work. He had driven the French out of Bengal and conquered the Dutch; he had taken down one Nawāb from the throne and set up another, who was obedient to the English; and he had gained for the Company a district near Calcutta and a large piece of territory on the East Coast.

While these things were happening in Bengal, what was taking place around Madras? The French Government sent out a fleet with a strong force of soldiers to overthrow the English. The army was under the command of a brave, but impatient, soldier—Count de Lally. He had with him two of the finest regiments in the French army. As soon as de Lally landed in India, he marched against Fort St. David and took it from the English. Then he laid siege to Madras; but he had to retreat unsuccessful from its walls. He had no

The Third French War: 1757-61

money to pay his troops and not enough grain to feed them. Moreover many of the French officials at Pondichery hated him, and they did not help him as they ought to have done. A batttle was fought at Wāndiwāsh in 1760, in which Colonel Eyre Coote defeated de Lally with heavy loss; and in the following year Pondichery itself was taken by the English. Thus the French power in South India was brought to an end. When de Lally went back to France, he was thrown into prison and beheaded for having lost all the French Possessions in the East Indies.



LORD CLIVE

The Disorder in Bengal: 1760–65

After Clive left Bengal, the Calcutta Governor and Council ruled very badly. Their chief aim was to make themselves rich. They put a new Nawāb, named Mīr Kāsim, on the throne, and Mīr Kāsim paid them well for so doing. He did not, however, mean to be ruled by the Council as Mīr Jāfar had been ruled by Clive. He moved his capital from Murshidābād to Monghyr, because this latter place was more distant from Calcutta, and the English could not

reach it so easily. He collected and drilled an army, and he made his servants pay the land taxes regularly into the treasury.

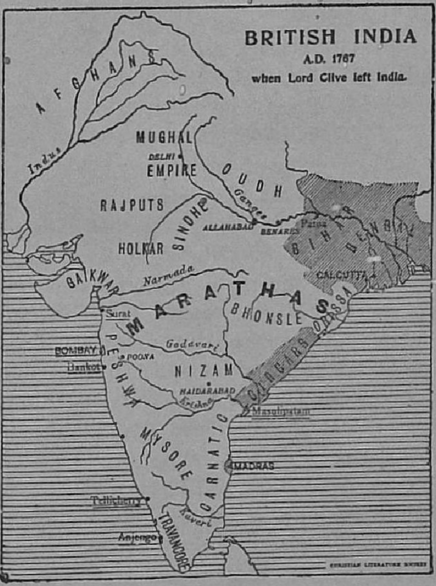
War with Mir Kasim: 1763-64

Soon a quarrel arose between him and the Calcutta Council. Long ago the Mughal Emperor had given the English merchants a permit which allowed them to carry their goods up and down the river without paying any tolls; but now many of the merchants were selling passes to Indian traders, so that they also might take their goods duty free. When the officers of the Nawāb stopped the boat of an Indian trader upon the river, he would show them a pass signed by an English merchant. In this way the Nawāb was cheated of much of his revenue. The Calcutta Council would not make any agreement with the Nawāb, and war broke out. Though Mīr Kāsim had right upon his side, he was defeated. He joined the Nawāb-Wazīr of Oudh, but the armies of the two princes were routed by Colonel Hector Munro at the Battle of Baksār (or, Buxar) in 1764.

Clive comes to Bengal again: 1765-67

Just after this battle was fought, Clive came back to Bengal for a second time. While he was in England, he was made a lord. The Directors of the East India Company had appointed him to be Governor of Calcutta again for two chief reasons. First, the servants of the Company were becoming very rich in India by means of their private trade and the presents they took from Indian rulers and officials; but the Company was becoming poor and sinking into debt. The servants of the Company gave less care to its business than to their own private trade. Clive was sent out to make them all sign a covenant or agreement, in which they must promise not to carry on any private trade or take presents from any Indian official. Second, the Parliament and the people of England heard

that the Calcutta Council was doing many unjust and wrong things in Bengal, and the Directors of the Company felt that they must establish a better government in India. If they did not do so, the Company might be brought to an end by the Parliament.



BRITISH INDIA
A.D. 1767
when Lord Clive left India.

Lord Clive's work was very difficult, but he was not afraid to do his duty. Many of the Council and chief merchants were against him but Clive made every servant of the Company sign the new covenants. He also stopped the double batta, which used to be given to the officers of the army. Some of them rebelled against him, but he overcame them. Before Clive left India in 1767, he had improved the government greatly and restored order among the servants of the Company.

His most important act in his second governorship was the treaty which he made with the Emperor Shāh Alam at Allahābād in 1765. Shāh Alam was with the Nawab-

Wazīr of Oudh and, after the battle of Baksār, he came into the English camp and signed an agreement with Clive. He gave the *dīwāni* of Bengal, Bihār and Orissa to the East India Company—that is, he gave to them the right to manage and collect all the taxes in these provinces. In return the Company promised to pay him 26 lakhs a year. Orissa at this time was in the possession of the Marāthas and belonged to the Bhonsle Rājā, so that the Emperor had really no power over it.

The Treaty of Allahabad: 1765

Though the Company was thus made the Dīwān of Bengal and Bihār, Clive did not appoint the Company's officers to do the work of collecting the revenue. Instead of that, he appointed two Indian officials as Naib-Dīwāns, or substitute-Dīwāns—one for Bihār and one for Bengal. They had under them a staff of Indian collectors and paid the money received into the Company's treasuries. There were also two Naib-Nāzims, who had to look after the police and hold courts and punish crimes. The Nawāb was now merely a ruler in name. Clive gave him a large pension, and he had nothing to do with the government. This way of governing Bengal was called Clive's 'dual' or double, 'system.' The English Company was really the ruler; but it did not rule—it appointed substitutes. The Naib-Dīwāns and Naib-Nāzims governed for it. The Company merely kept an army and carried on trade and received the balance of the revenue from the Naib-Dīwāns.

Lord Clive's health was broken by his hard work and the hot damp climate of Bengal, and after two years he sailed to England never to return. When we think of what he did in this country, we see that he founded the British Empire in India. Besides the Twenty-four Parganas and the northern Circārs, which he won for the company during his first term

Clive's Work and Character

of office at Calcutta, he obtained for it during his second governorship the whole of Bengal and Bihār. This territory was larger than many European kingdoms. Clive was first a merchant, then a soldier, and last of all a statesman. While we cannot forget or excuse one lie, which he told and acted, we must remember that he was splendidly brave, that he served his masters faithfully and that he established justice.

IMPORTANT DATES

A.D.

1498. Vasco da Gama reaches Calicut.

1510. Albuquerque captures Goa.

1600. The English East India Company is formed.

1741-54. Dupleix Governor of Pondichery.

1745-49. FIRST WAR OF THE FRENCH AND ENGLISH IN INDIA—
- 1746. The French capture Madras and defeat the Nawab's troops on the Adyar.
- 1748. The English fail to take Pondichery.

1748. Nizam-ul-mulk dies.

1749-54. SECOND WAR OF THE FRENCH AND ENGLISH—
- 1751. Clive defends Arcot.
- 1754. Depleix is recalled to France and peace is made.

1756. Calcutta is taken by Siraj-ud-daula and the English prisoners are stifled in the Black Hole.

1757-61. THIRD WAR OF THE FRENCH AND ENGLISH—
- 1760. Count de Lally is defeated at the Battle of Wandiwash.
- 1761. Pondichery is taken by the English.

1764. Mir Kasim and the Nawab of Oudh are defeated by the English at the Battle of Baksār.

1765. Clive returns to Bengal and makes the Treaty of Allahabad. The Company receives the Diwani of Bengal and Bihar.

1767. Clive leaves India.

CHAPTER XII

The Rise of the East India Company to the Supremacy

The Governors-General—Warren Hastings, Cornwallis and Wellesley

A.D. 1767-1805

When Lord Clive left India in 1767, a war was just about to begin between the English at Madras and a new foe. This foe was Haidar Alī of Mysore. Haidar Alī was a Muhammadan soldier, who had been taken into the service of the Mahārāja of Mysore. He soon showed that he was an able general and he was given the command of one of the divisions of the army along with the management of the Coimbatore district. He became one of the chief men in the State and, in 1761, drove the Regent out of the capital, Seringapatam, shut up the Rāja in his palace and made himself the real ruler of the country. Muhammad Alī was now the Nawāb of Arcot. He was jealous of and hated Haidar Alī; while the Madras Council was afraid that the Mysore chief might do them some mischief. Therefore they were glad to join Nizām Alī, the Sūbahdār of the Deccan, and the Marāthas under their Peshwā, Madhu Rao I, in an alliance against Haidar. This was a Triple Alliance, or union of three powers against one.

The Triple Alliance did not last long. Haidar Alī got rid of the Marāthas at once by paying them a large sum of money to go back home. Nizām Alī then deserted the English and went over to the side of Haidar Alī, so that Colonel

Smith, the English commander, had to fight with the armies of both. He defeated the two allies at Changama and again at Trinomali and Nizām Alī, getting tired of the war, went back with his troops to Haidarābād. Then the English Council recalled Colonel Smith to Madras, and Haidar Alī laid waste the Carnatic with his bands of horsemen. The small English army was quite unable to catch him or stop him. In 1769, Haidar with six thousand troopers suddenly rode right up to the outskirts of Madras. The Council was much alarmed, and they made peace with the Mysore ruler. It was agreed that Haidar Alī should help the English against their enemies and that the English in their turn should help Haidar Alī against his enemies.

The First Mysore War: 1767-69

It was foolish for the Council to make a treaty of this kind, because Haidar was daring and restless, and it was certain that he would soon be at war again with some one or other and then the Council would be bound to take part. In the very next year the Marāthas marched into Haidar's country, and he asked the English to come to his help, as they had promised. The Madras Council had neither money nor stores of war, and it did nothing. Haidar was defeated shamefully by the Marāthas at Melukote and was besieged in Seringapatam. He had to pay a large sum to the Marāthas in order to persuade them to return to their own country. From this time he was an enemy of the English, because the Madras Council had failed to keep its word.

Haidar's War with the Marathas: 1770

The East India Company did not prosper after Clive left India. The Mysore War cost a lot of money and left the Madras Council in debt. The shareholders of the Company hoped to get large profits from the revenue of Bengal and Bihar, but the Naib-Dīwāns and their officials did not

Warren Hastings Rules: 1772-85

collect the taxes regularly, and they kept back dishonestly a part of what they had received from the rāyats. The Company found that the cost of paying the army and building forts ate up all its revenue and the profit of its trade as well. Its affairs were in such a bad way that the Directors felt they must appoint a very able and honest man to put them in order. They chose Warren Hastings to be Governor of Calcutta in 1772. He was one of their servants, whom they trusted, because he had shown himself just and wise in the past. They ordered Hastings to do away with Clive's 'dual system.' The Company was to 'stand forth as Dīwān and itself manage the revenue through its own servants.' The new Governor was told that he must cut down the expenses, so that there might be some profit for the shareholders.

WARREN HASTINGS

Hastings reforms the Government

Hastings began at once to carry out these orders. He stopped paying 26 lakhs a year to Shāh Alam, because the emperor had left Allahābād, where he had been living under the care of the English, and had gone to live at Delhi under the care of the Marāthas. The Governor dismissed the Naib-Dīwāns and brought the treasury from Murshidābād to

Calcutta. He appointed some English officers to look after the collection of the revenue. They travelled through the districts, fixed the amount of the land-tax and heard any complaints which the rāyats had to make against the lower officials. Warren Hastings also established some courts with English judges to hear disputes about taxes and property and, before he left India, some simple laws and rules were drawn up to help the magistrates in making their judgments. Warren Hastings, however, did not dismiss the Naib-Nizāms. He left them still to look after the police and to try criminal cases such as theft, assault, and murder. They followed the Muhammadan law in their courts, or gave any punishment they thought fit.

The Regulating Act: 1773

The year after Warren Hastings was made Governor of Bengal, a Bill about India was passed in the British Parliament. The statesmen and people of England saw that the East India Company was no longer a simple trading association: it had become a ruler with millions of people under its care. Therefore, the Parliament had to see that the Company performed its new duties aright and ruled justly. The Regulating Act of 1773 ordered the Company to appoint a Governor-General for India. He was to live in Calcutta, and the Governors of Bombay and Madras were to be under him. A Supreme Council of four members was appointed to help the Governors-General, and a Supreme Court was established in Calcutta. This consisted of four English judges, who heard and settled cases according to the law of England.

By this Act, Warren Hastings became the first Governor-General of India and all the English territories were placed under his control. Hitherto there had been three heads to the Company in India; for the Governors of Calcutta, Bombay and Madras with their Councils had done each as he

liked. Now there was one head only; for there was a Governor-General and a Supreme Council at Calcutta, who ruled over all. This Act made Calcutta the capital of the whole of British India.

Unhappily three of the members of the Supreme Council were new to India, and they set themselves against Warren Hastings and found fault with everything which he did. Their leader was named Francis. For two or three years these men gave much trouble to the Governor-General. At last Warren Hastings fought a duel with Francis and wounded him so severely that he had to go back to England. There he spread many evil reports about the way in which Hastings was ruling India.

The Governor-General soon had to think more about preparing for war than about passing new laws and making the government better. The English at Bombay had wanted to get Salsette for a long time. They had some sort of right to it; for the King of Portugal had presented it to King Charles of England in 1665 as a part of his bride's dowry; but the Portuguese had refused to give the place up to the English. Afterwards the Marāthas captured Salsette from the Portuguese, and they would not sell it at any price to the Bombay Council. However, in 1774, the English decided to wait no longer, and they took both Salsette and Bassein by force.

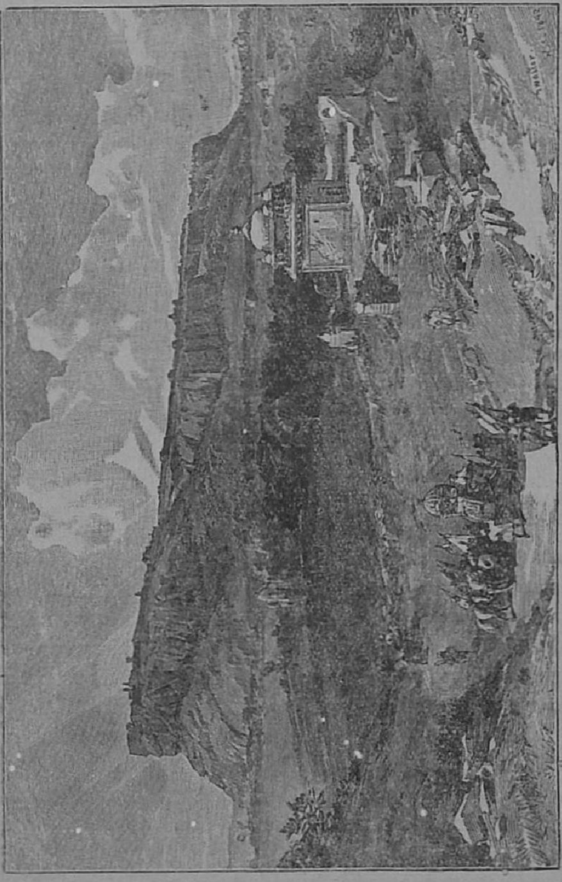
The First Maratha War: 1778–82

Just after this a great Marātha chief, named Raghunāth Rao, or Raghoba, fled to Surat and took refuge with the English there. We must explain who this Raghoba was. The fourth Peshwā Madu Rao, died in 1772, and his brother, Nārāyan Rao, succeeded to the throne. He was murdered next year by assassins, who broke into his palace at mid-day, and his uncle, Raghoba, who had tried before to become Peshwā, stepped into his place. But there was a strong

party, headed by Nānā Farnavīs who were against Raghoba and charged him with having caused the death of Nārāyan Rao. They brought forward an infant son of the dead Peshwā as the rightful heir to the throne. Raghoba was defeated and took refuge, as we have said before, with the English at Surat. There he made a treaty with the Bombay Council. He promised to allow them to keep Salsette and Bassein, if they would help him to get back to Poona.

The Bombay Council then began a war against the Marāthas in Gujarāt; but the Supreme Council in Calcutta did not consent to the Treaty of Surat, and they stopped the war and made a new treaty with the Government at Poona, where Nānā Farnavīs was Regent. Just at this time a Frenchman came to Poona and boasted that he could bring a large army from Europe to help the Marāthas, if they would make an alliance with France. This alarmed the English in India very much, because the French were their old enemies and rivals, and war had broken out again in Europe between England and France. They, therefore, made a new agreement with Raghoba. Thus the First Marātha War arose from these three causes—the quarrel between Raghoba and Nānā Farnavīs, the desire of the English to have Salsette and Bassein, and their jealousy of the French.

At first the English met with a great defeat. The Bombay army marched upon Poona, but it had to fall back and was hemmed in by a great host of Marāthas at Wargaum in January 1779. The English officer in command signed an agreement, promising to give up Salsette, and the army was allowed to return to Bombay. The Supreme Council refused to fulfil this promise, because the officer in command had no power or right to make any agreement at all, and the Marātha chiefs knew



GWALIOR HILL AND FORT

this quite well. So, after some delay, the war went on again. In 1780 the English were very successful. They made an alliance with Fateh Singh, who wanted to become Gaikwār of Baroda and was at war with his brother. The British army took Ahmadābād and defeated Madhojī Sindhe. A few soldiers, wearing grass shoes, climbed up the steep rock of Gwālior by night and captured the fort, which was thought to be one of the strongest in India.

The Second Mysore War: 1780-84

Meanwhile the Madras Council had roused up Haidar Alī to fight against them once more. When the news of the outbreak of war between France and England reached India, the English began to capture all the French settlements in the south. Haidar Alī warned them not to touch Mahé, which was inside his territory on the West Coast. It was a very useful port to him, because he was able to get stores of war through it from Europe. The Madras Council paid no heed to his warning, and they took Mahé from the French. Haidar Alī tried to get the Haidarābād State to join him in another war against the English, but Warren Hastings persuaded the Nizām to remain quiet. Haidar Alī and his son Tīpū, burst into the Carnātic at the head of a strong army of eighty thousand men. They won a victory at Pollilūr, where they surrounded and cut to pieces a force of four thousand men under Colonel Baillie.

The brave, but aged, General Eyre Coote was sent from Calcutta to save Madras. He found it difficult to do any harm to the Mysore army, for Haidar had good cattle to draw his guns and baggage, and was able to march swiftly. He went about laying waste the country and did not allow Eyre Coote to come near him or to fight a battle with him. In 1781 the English army was encamped near Cuddalore. The soldiers were worn and weary, and they had very little food left. Haidar thought that he might now try to destroy

them. He dug trenches in the sand-hills at Porto Novo, and it seemed as if Eyre Coote was caught like a mouse in a trap: for on one side of him was the sea and on the other were the army and entrenchments of Haidar. Haidar seated himself on a stool upon the sand to watch the defeat of the English. But instead of being defeated, they broke through his lines, slew many of his troops and put them all to flight. Haidar had to quit his seat and ride away upon his horse in haste.

Warren Hastings raises some money

These two serious wars, going on at the same time, emptied the treasury at Calcutta, and Hastings was in great need of more money to pay the troops. The Rāja of Benares, Chait Singh, was a subject of the Company, and the Governor-General asked him to give some large sums, in addition to his ordinary tribute, for the expenses of the war; but Chait Singh was not willing and did not obey. Hastings went up the Ganges to Benares, punished the Rāja with a heavy fine, and placed him under arrest. The mob of the city rose against the sepoys, who were guarding the prisoner, and killed many of them. Chait Singh escaped across the river to his fort of Rāmnagar. This was soon taken and another Rāja was appointed.

Hastings still wanted more money, and he turned to Āsaf-ud-daula, the Nawāb-Wazīr of Oudh, who owed the Company a large sum. The Nawāb said he could pay his debts, if the Governor-General would allow him to get back from his grandmother and mother some of the family jewels and estates. The Supreme Council had let the Begums keep this property, though the Nawāb complained that it really belonged to him. Hastings gave leave to the Nawāb to recover it, and after Āsaf-ud-daula had shut up the ladies and starved some of their servants he got all that he wanted. Long afterwards when Warren Hastings was on his trial before the Parliament in England, he was accused of

having taken money wrongfully from Chait Singh, and of having tortured the Oudh princesses.

The leading chiefs of the Marāthas at this time were Madhojī Sindhe of Gwālior and Nānā Farnavīs, the Regent, at Poona. They were jealous of each other. The Regent wanted Sindhe to be subject to the Peshwā's government, but Sindhe looked upon himself almost as an independent prince. He was tired of the war with the English, for his capital had been taken and his country was being wasted. He offered Warren Hastings to arrange a peace with the Marāthas. The Governor-General was much pleased at this, because, he also wished to end the war, and a treaty was signed at Salbai in 1782. The English were allowed to keep Salsette, but they gave back some other places which they had taken. The Marāthas declared that they would not make an alliance with the French or any other foreign nation; and they said that they would not allow any Europeans, except the Portuguese and the English, to trade in their country. The Regency Government of Poona recognized Fateh Singh as Gaikwār of Baroda, and they promised to pay Raghoba a pension of three lakhs a year. Thus the English kept Salsette, shut out the French, and helped their own friends and allies, while the Marāthas received back some of the places they had lost.

The Treaty of Salbai: 1782

The war with Mysore went on for some time longer. Haidar Alī died in camp in 1782. His body was put in a chest, as if it were treasure, and sent away secretly. A swift messenger rode to Tīpū to tell him the news. The secret of Haidar Alī's death was well kept, until Tīpū arrived in the camp and was proclaimed Sultān. The French sent some help to Mysore in 1782. Their fleet was commanded by

The Treaty of Mangalore: 1784

a very able Admiral, named Suffrein. He landed a French army at Cuddalore. It was under the command of that Bussy who had won great fame in India twenty years before. But Bussy was getting old and rather lazy. The French did little and were besieged by the English at Cuddalore in 1783. The struggle between the two came to an end suddenly as soon as a ship arrived at Madras with the news that France and England had made peace. Tīpū also wanted to stop fighting, and he signed the Treaty of Mangalore in 1784. Each party agreed to give up the places and prisoners it had taken, so that things were left just as they were before the war began.

TIPU SULTAN

The Regulating Act of 1773 was full of faults and mistakes: it needed to be altered. Moreover, the Parliament was still not satisfied with the way in which the Company was governing. It wanted to watch the Directors more closely and bring them under its own control. The Parliament was an assembly consisting of hundreds of members. It was too large a body to look after the East India Company, but it could appoint a small Committee to do this work for it. In 1784, the great

Pitt's India Act: 1784

English statesman, William Pitt the Younger, caused the India Bill to be passed. This Act appointed a small Committee to superintend Indian affairs. The Committee was called the Board of Control, and consisted of a president and six members. The Company's Directors had to report to this Board all important matters and to get its permission before any important step was taken, such as passing a new law or making war and peace. The India Act reduced the number of members on the Supreme Council at Calcutta from four to three. The Parliament was sick of wars in Europe and America and India, and it gave strict orders that no Indian Governor-General was to begin any war or enter into any alliance with an Indian prince, until he had received leave from England.

Warren Hastings retires: 1785

Warren Hastings had been ruling British India for thirteen years and now he retired. The people of India honoured and loved him; for, while he was firm and brave, he was also just and gentle in dealing with them. He was a learned man and encouraged the study of Indian languages and history. When he arrived in England, at first he was praised by all; but three years later he was accused before the Parliament of governing India unjustly and cruelly. His enemy, Francis, had told many tales against him. The trial lasted for seven years, but in the end all the charges against Warren Hastings were declared to be false, and he was acquitted with honour. The East India Company granted a handsome pension to their faithful servant, and Warren Hastings lived to a great old age in the house of his fathers at Daylesford.

About a year after Warren Hastings left India, a new Governor-General arrived. He was an English nobleman, named the Earl of Cornwallis. He had never been in the service of the Company nor engaged in trade. He had

been employed as a soldier and statesman in America and Europe. Cornwallis approved heartily of the India Act, which had been passed by the English Parliament. He wished to rule peacefully the territories of the Company and not to have any more fighting. He went on with the work improving the government. He dismissed the Naib-Nāzīms and appointed English magistrates to look after the police and to try criminal cases. In fact, Cornwallis wanted to do just the opposite of what Clive had done. Clive had left all the government of Bengal in the hands of the old Indian officials, and Cornwallis wished to put everything into the hands of English officials. At that time it was very difficult to carry on the government well. The English officials were too few to do all the work, and the old Mughal officials were both cruel and dishonest. The English had not then trained a large number of Indian officials in new and better ways of governing, as they have done since.

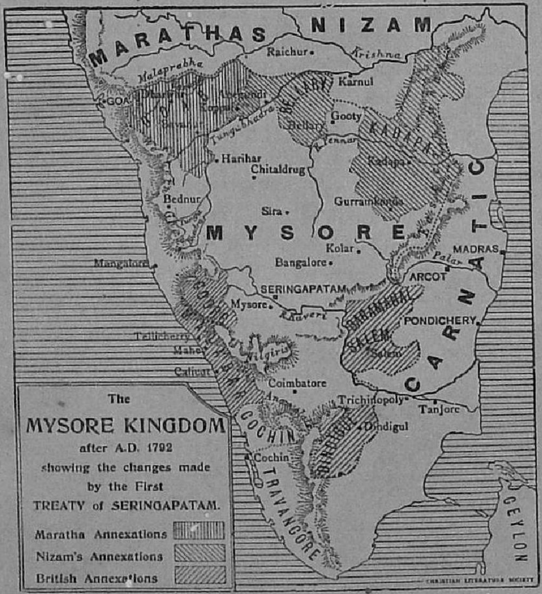
Lord Cornwallis: 1786-93

Cornwallis made another good change. We have seen that many of the Company's servants thought more about getting riches than anything else, and that they carried on trade privately instead of looking after the affairs of the Company. They were not altogether to blame for this, for the Company paid them very low salaries. Cornwallis told the Directors that it was not just to send men far from their homes to a country with an unhealthy climate and pay them less than was needed for a livelihood; and that bribery and private trading could only be stopped by raising the salaries of their servants. The Directors listened to the advice of Cornwallis and did as he asked.

Though Cornwallis wished to keep the peace, he was forced to go to war with Tīpū Sultān. The Mysore ruler invaded Travancore, laid waste the country and slew many of the people. The Rāja was an ally of the English, and he

The Third Mysore War: 1790-92

wrote to the Madras Council asking them to save him. Cornwallis did not allow Tīpū to overrun the Madras Presidency again. Instead of that he himself led an army up the Ghāts into the Mysore country and took Bangalore in 1791. Thence he marched down to Seringapatam, but he had spent all his grain, and his bullocks and horses were scarcely able to



crawl, so that it was not possible for him to lay siege to the capital. The British General buried his big cannon in the ground and fell back on Bangalore. There he refitted his troops and next year he routed Tīpū's army in a night

attack upon his camp and drove him inside the walls of Seringapatam.

The fortress was besieged, and Tīpū was compelled to sue for peace. He agreed to pay three crores of rupees and to give up half his kingdom. The English took from him Malabar, the Dindigul district and the Baramahāl, which includes the Salem district lying to the east of the Ghāts. Their allies also had their rewards. Nizām Alī received Bellary and Kadapa (or, Cuddapah), while the Marāthas got back the country between the Krishna and the Tungabhadrā rivers.

The Permanent Settlement in Bengal: 1793

Cornwallis is well remembered in Bengal because he made there what is called the 'Permanent Settlement.' In the time of the Mughal Empire, the Zamīndārs of Bengal were not landlords or owners of the land; they were simply officials, who collected the revenue and were allowed to keep a part of it as payment for their work. The Bengal Council was not satisfied with the Zamīndārs and wanted to increase the revenue. They put up the right of collecting the land-tax to auction and gave it to the highest bidder; but the new plan did not work well. Therefore Cornwallis settled a sum which each Zamīndār was to pay for his estate, and gave him the right of collecting the revenue for ever provided that he paid the fixed rent to the Government each year. In most parts of India at the present time the Government makes a new revenue settlement every thirty years—that is, it inspects each field every thirty years and raises or lowers the tax upon it; but in some districts of Bengal the land-tax cannot be changed because it has been fixed, or the settlement is permanent. In this way the Zamīndārs were made by Cornwallis into landlords owning estates, while the rāyats became their tenants. If all the Zamīndārs had treated their cultivators kindly and justly, the plan of Cornwallis would have been good; but many of them

tried to raise the rents of their tenants and drove the old rāyats off the land. Therefore, after some years, the Government had to pass laws to protect the rāyats against the Zamīndārs.

Lord Cornwallis left India in 1793, and one of the servants of the Company, Sir John Shore, was made Governor-General. We need not say much about his government. Two important events happened in his time. The first was the great defeat which the Nizām suffered at the hands of the Marāthas in 1795. Nānā Farnavīs called all the Marātha chiefs to join him in a war on the Haidarābād State, in order to compel the Nizām to pay the *chauth* which was owing for several years. The Nizām's army ran away at the first blow, and he was shut up in the little fort of Khardā. There he had to sign a treaty, promising to pay a large sum of money to the Marāthas and to give up some of his territory. The Nizām was very angry with the English, because they had not given him any help. Sir John Shore thought that he was not bound by any agreement to help the Nizām and he did not want to take part in any war, because the Directors and the British Parliament had forbidden him strictly to do any fighting. These excuses did not satisfy the Nizām, and he dismissed many English officers in his army and employed Frenchmen instead of them.

Sir John Shore: 1793-98

The second important event was the death of the Peshwā in the same year. Madhu Rao II was born in 1774, some months after the murder of his father. He had now come of age, but Nānā Farnavīs still managed all affairs of State and kept a close watch over the young Peshwā. Madhu Rao grew weary of his confinement and put an end to his life by throwing himself down from the roof of his house. There was much plotting and some fighting after his death, but, in 1796, his cousin, Bājī Rao II, the son of Raghoba, ascended

the throne at Poona. He was the sixth and the last Peshwā; for he ruined the kingdom by his treachery, cunning, and revengeful spirit.

The Marquis Wellesley: 1798-1805

A Governor-General, who was very different from the mild Sir John Shore, came to India in 1798. This was the Earl of Mornington, who received the title of the Marquis Wellesley after the fall of Seringapatam. We shall call him by the latter name. Wellesley saw clearly that there could be no lasting peace in India unless there was one lord over all the princes, to keep them in order and stop them fighting. Just as there ought to be only one master in a household, so there must be only one king in a country. A people cannot flourish if they have many masters and these masters are always quarrelling with one another. The good and great Emperors of Delhi were overlords of North India, and they were able to keep some kind of order in their wide territories; but Shāh Ālam was an old blind man without land or servants. The English and Marāthas had gone to him sometimes and got him to sign a paper granting to them a district or a province. Thus Clive had obtained from him a grant for

THE MARQUIS WELLESLEY

Bengal and the Northern Circārs. But Wellesley thought that it was foolish and false to pretend any longer that Shāh Ālam was a reigning monarch. He said that a king without power was also without right. He believed that the English had a right to rule India, because they were better able to do this than anyone else. He knew that peace was necessary for the welfare and progress of India, and he saw that nobody besides the English could make and keep peace in India. Therefore, Wellesley would not own the King of Delhi as Emperor of India, but in his stead he made the East India Company the real Kaisar-i-Hind.

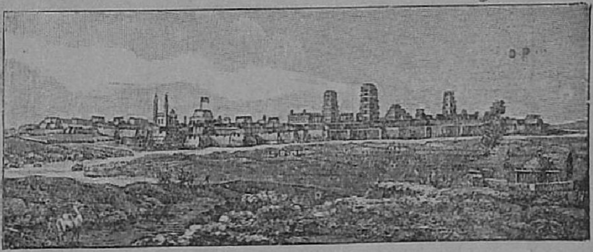
The Subsidiary System

Wellesley's plan for ruling India was called the 'Subsidiary System,' and it is really the same as the system existing to-day. The chief difference is that now the name of the King of England has been put in the place of the name of the Company. According to Wellesley's plan, the Company was to become the Suzerain, or Overlord, of India, and the Indian princes were to be its feudatories, or dependent princes, whose duty it was to honour and obey loyally their Overlord, while they ruled their own territories. A British Resident was placed in each feudatory State. His business was to tell the Indian prince about the wishes and the acts of the British Government, and to tell the British Government about the wishes and acts of the Indian prince. A part of the Company's army was posted in each feudatory State, and the prince paid a tribute of money, or subsidy, in return for the protection given to him by his Overlord. The prince was free to govern his own country as he liked, but he could not enter into a treaty with, or make war upon, any other Indian prince or foreign ruler.

When Wellesley arrived in India, there was a fear of more trouble from the French. The famous General

Napoleon Buonaparte had carried an army over the Mediterranean Sea to Egypt, and he boasted that he would destroy the British empire in the East. We have seen already that Nizām Alī had taken a large number of French officers into his service. Wellesley's first act was to make a fresh agreement with the Nizām. The Frenchmen were dismissed from their posts, and English officers took their places.

The French at Haidarabad

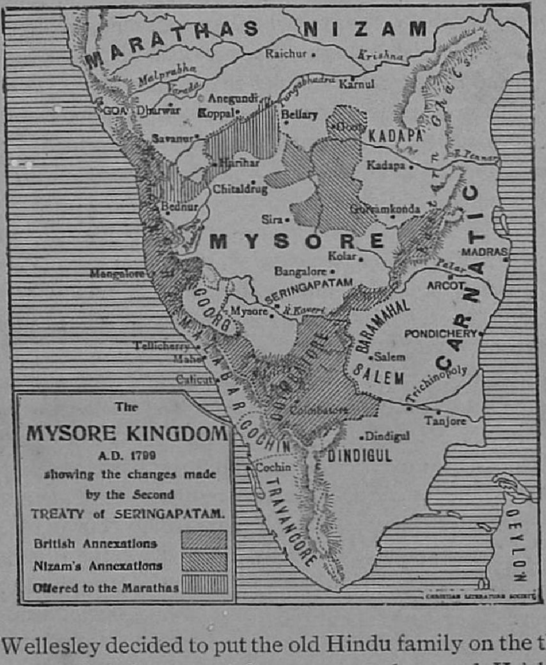


THE FORTRESS OF SERINGAPATAM

The Fourth Mysore War: 1799

There was also danger in Mysore. Tīpū had never forgotten his disgrace of 1792. Night and day he brooded over it and sought for some way to avenge himself upon his foes. He slept upon a cotton bed, and vowed that he would never use a silk one again until he had recovered his lost provinces. He wrote to the French Government, asking it to help him with troops and war-stores from Europe. The Governor of Mauritius sent him about a hundred Frenchmen in a ship. Wellesley knew all that was going on, and he declared war against Tīpū. The main British army advanced up the Ghāts from Madras under the command of General Harris, while another force from Bombay disembarked on the Malabar coast and marched through

Coorg. Tīpū was twice defeated in the open field, and was besieged once more in Seringapatam. A breach was soon made in the walls, and the place was carried by assault. Tīpū fought bravely but in vain against the stormers and was killed in a gateway of the fort.



Wellesley decided to put the old Hindu family on the throne again. A little boy, aged five years and named Krishnarāj Odeyar, was found to be the heir, and he was brought forth and proclaimed Mahārāja, the government of the country being placed under the care of a Regent, Pūrnayya. The British added Coimbatore to their territories, and the Nizām was rewarded for his help with Gooty and Gurramkonda.

When this war was finished, Wellesley looked into the affairs of South India. Muhammad Alī, whom the English helped to become Nawāb of Arcot, ruled the Carnātic miserably, and he was not loyal to his friends. His son, Umdat-ul-Umrā, was no better, and entered into a plot with Tīpū against the English. When he died, in 1801, the Governor-General brought the rule of the Nawābs to an end and placed their territory under the Madras Council. On the death of the Rāja of Tanjore two princes claimed the throne. Wellesley set them both aside and added Tanjore to British India. The royal families of Arcot and Tanjore were given large pensions and estates.

The Madras Presidency completed

The Nizām was bound by treaty to pay a subsidy for the British force, which was posted at Secunderabad; but, instead of paying money, he chose to hand back to the Company the districts which he had received after the two last Mysore wars. Thus Bellary, Kadapa (or Cuddapah) and Gooty became a part of British India, and are still known as the 'Ceded Districts,' because they were ceded, or handed back, by the Nizām to the British. By these additions the Madras Presidency was made almost as it is to-day.

When the Governor-General returned to Calcutta, he made a similar change in North India. The Nawāb of Oudh, like the Nizām, had a body of the Company's troops in his State, for which he promised to pay a subsidy; but he was always behindhand with his payments and in debt to the Company, and his country was governed very badly. Wellesley took from the Nawāb, Rohilkhand and the Doab, or district between the Jumna and Ganges, and he excused the payment of the debt and of the yearly tribute for the troops. The Governor-General was glad to get this new territory, because the Nawāb's army was quite useless in warfare, and

The North-West Province is formed

he wanted the frontier to be guarded against the Sikhs and Afghans by the Company's well-trained soldiers. This was the beginning of the North-West Province, which was so called because it was at that time the most north-westerly of the British possessions, the Jumna being the boundary.

The Treaty of Bassein: 1802

Thus the Nizām, the Mahārajā of Mysore, and the Nawāb of Oudh, who were all great Indian princes, already owned the Company as their Overlord, and were reckoned as feudatory allies; but the Marātha chiefs were still outside British control. The Peshwā, Bājī Rao II, indeed thought himself to be the greatest prince in India. The other leading Marātha rulers at this time were Daulat Rao Sindhe, of Gwālior; Jaswant Rao Holkar, of Indore; and Raghojī Bhonsle, of Nāgpur. But these princes were not on good terms with one another. The Peshwā feared and hated Holkar, and he put his half-brother to death. Though he was supported by Sindhe, Bājī Rao was defeated by Holkar in a battle near Poona, and he fled to Bassein and took refuge with the English. Wellesley promised to recover his kingdom for him, if he would become an ally of the Company and receive a British Resident and army inside his territories. Bājī Rao agreed to do this and signed the Treaty of Bassein in 1802. The Governor-General's younger brother, Arthur Wellesley, who afterwards became the famous Duke of Wellington, led an army to Poona and set the Peshwā again on his throne.

The Second Maratha War: 1803-5

Meanwhile Sindhe and the Bhonsle Rāja had gathered their armies and marched them to the frontiers of the Peshwā's territory. They were angry with Bājī Rao for making the Treaty of Bassein. They saw clearly that this treaty had made the Peshwā, who was their head, into dependent prince; and they feared that the Company would soon

bring them under, its control. General Wellesley tried his utmost to make peace with them, but they delayed giving him any answer. They hung about the frontiers, afraid to attack the British and yet not willing to go away. At last General Wellesley sent them a short, stern message—that, if they did not withdraw their troops at once and return to their own countries, he should declare war. The two princes did not obey, and Wellesley fell upon them. He destroyed their armies in the two fierce battles of Assai and Argaum, and he took the fortress of Gāwalgarh.

Meanwhile General Lake was winning victories in the north. He captured Alīgarh, Delhi and Agra, and defeated Sindhe's troops finally in the battle of Laswāri. The two Maratha leaders were glad to seek for peace before the end of the year. By the Treaty of Devagaum, Raghojī Bhonsle ceded Orissa, and promised to demand no more *chauth* from the Nizām. By the Treaty of Sirajī Anjanagaum, Daulat

Rao Sindhe lost most of his territories north of the Jumna, and undertook to let the Rājputs alone. He also gave up his claim to be the protector of the Delhi Emperor.

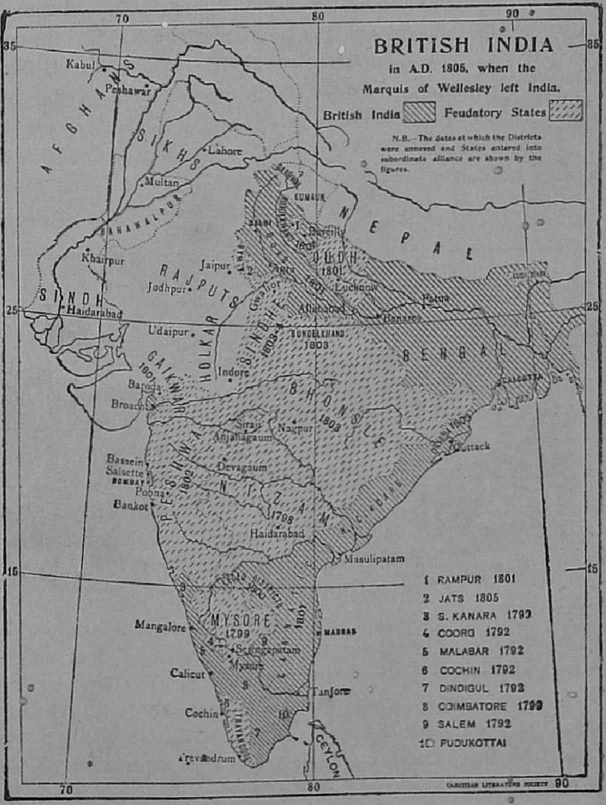
All this time Holkar was keeping at a distance. His favourite amusement was to plunder the Rajput princes, who were now too weak to resist him. Holkar thought himself to be a true Marātha of the old kind. He used to say that his country was on the saddle of his horse. He did not care to have trained infantry and heavy cannon; for he loved much better his horsemen, who could charge fiercely into battle or

The War with Holkar: 1804-5

BAZAAR IN A MARATHA CAMP

ride away swiftly out of the reach of their enemies. The Governor-General tried to make a treaty with Holkar. He had entered into an alliance with several of the Rājput princes and taken them under the protection of the Company, and he wanted Holkar to promise to give up his plundering. Holkar, however, was not willing to do this; and he hoped that he might succeed in a war against the English, although Sindhe and Bhonsle had failed.

In the beginning he was successful. A force was sent into Mālwā under the command of Colonel Monson. It should have been met by another army coming from



the Bombay side, but the Bombay troops advanced too slowly. When the rains commenced, Colonel Monson was alone in the heart of the enemy's country. It was not easy

for him to get forward, and he decided to retreat towards Agra. As soon as he turned his back, Holkar's horsemen gathered about him. The regiments fought their way across flooded rivers and through plains deep in mud. They beat off all attacks, until they got near to Agra. Then the soldiers—ragged, dirty and starving—forsook their ranks and came back into the city, each as he best could.

As soon as the rainy season was over, General Lake and other commanders took the field against Holkar. His army was defeated under the walls of Dīg and the fort was captured, while many of the towns in Mālwā fell into the hands of the Bombay troops. Holkar had to save himself by a flight into the Panjāb.

Wellesley Resigns: 1805

It was now time for Wellesley to lay down his office and to return to England. When he resigned, the Directors of the Company were glad; for though he had added wide territories to British India and subdued many princes, his Government was very costly and brought them no gain. The Company did not want a large empire: they asked for profitable trade. The Directors often blamed Wellesley for his way of governing; but we can see to-day that Wellesley was wiser than they, and that his plan of making the Company the Overlord of India was better than any other. We should remember that Wellesley brought most of the Madras Presidency and also the North-West Province under the rule of the Company, and that he caused all the great princes of India, except Holkar and the Mahārāja of the Sikhs, to own the Company as their Overlord. Wellesley was one of the greatest of the Governors-General. Clive founded the British Empire in India, but Wellesley enlarged it and made it supreme. When he left India the Company was really the Kaisar-i-Hind.

IMPORTANT DATES

ENGLISH HISTORY

A.D.

1772–85. Warren Hastings is Governor of Bengal and Governor-General.

1773. The Regulating Act is passed.

1775. Treaty of Surat.

1778–82. The First Maratha War.

1782. Treaty of Salbai.

1780–84. The Second Mysore War.

1784. Treaty of Mangalore.

1784. Pitt's India Bill passed.

1786–93. The Marquis of Cornwallis is Governor-General.

1790–92. Third Mysore War.

1792. Treaty of Seringapatam.

1798–1805 The Marquis Wellesley is Governor-General.

1799. Fourth Mysore War: the fall of Seringapatam and death of Tipu Sultan.

1802. Treaty of Bassein.

1803. Second Maratha War; defeat of Sindhe and Bhonsle at Assai and Argaum.

1804–05. War with Holkar.

MARATHA HISTORY

A.D.

1761–72. Madhu Rao is Peshwa.

1773. Narain Rao, the Peshwa is murdered. Raghunath Rao usurps the throne.

1774. Nana Farnavis drives out Raghunath Rao.

1795. Nizam Ali surrenders at Kharda.

CHAPTER XIII

The Company as the Suzerain of India

A.D. 1805-1858

We have seen in the last chapter how Wellesley increased the power of the East India Company, until it became the Suzerain or Overlord, of nearly all the Indian princes. In this chapter we shall learn how the Company ruled India as the Suzerain for more than fifty years. Though Wellesley had won so many victories, the Directors were not pleased with his government; for it had added to their debts. They tried to find a new Governor-General, who would not enter into any more treaties or make any fresh wars, and they appointed the Marquis of Cornwallis for a second time. He was told to stop the war with Holkar at once, and to cancel the treaties which had been made with the Rājput princes.

SEAL OF THE EAST INDIA COMPANY

Cornwallis began to carry out the orders of the Directors but he was an old man and very ill when he landed at Calcutta. He died ten weeks later as he was going up the Ganges in a boat towards the north-west frontier. Sir George Barlow, a senior member of the Council, took his place. He made peace with Holkar, allowing him to keep all his territory and not punishing him in any way. He told the Mahārāja of Jaipur and other Rājput princes that the

Company would not protect them against the Marāthas or other enemies. The treaties which had been made by Wellesley were torn up.

A new Governor-General, Lord Minto, arrived in Calcutta in 1807, and held the office for six years. During his time Rājasthān was in a miserable state. The Rājput princes quarrelled with one another, and the Marāthas under Sindhe and Holkar took sides, first with one prince and then with another. The market towns were almost deserted; for merchants could not send any goods along the roads. The temples and palaces were falling into ruins, and the fields lay barren without cultivators. A new chieftain, named Amīr Khān, had arisen. He was a Rohilla, who had gathered about him a large army and had set himself up as the ruler of the country around Tonk. The Pindāris also, of whom we shall hear more later, began to give trouble. Though Minto did not wage any war in India, he warned Amīr Khān that the Company's armies would march against him if he tried to plunder Central India as he had plundered Rājasthān. The Governor-General, however, sent a fleet to the island of Mauritius, which was taken from the French.

Lord Minto: 1807-13

While Minto was ruling in India, the British Parliament were talking about the Company's Government. A Charter Act had been passed in 1793, which gave the Company the right to govern India for twenty years more. This time came to an end in 1813, and the Parliament had to pass a new Charter Act. They decided to allow the company to go on ruling for another twenty years, but they took away from it the monopoly of the trade between India and Europe. Up to this time the Company alone had the right to export Indian goods to Europe, and to import European goods into India. It employed a large fleet of ships in this trade. No private

The Charter Act of 1813

European merchant had a right to live in India. Some Englishmen did come to India and carry on business in spite of the law. They were called 'interlopers', and at any moment the Company might seize them and send them back to England. But the Act of 1813 allowed any English merchant to take part in the Indian trade. From this date the Company's trade grew less and less, and we shall see that it was brought to an end after the twenty years by the next Charter. Thus the Company ceased to act as a merchant in India: it was left with nothing to do except to govern the people.

The Beginning of Public Education

There were many good and wise statesmen in England, who thought that the Company ought to educate the people of India as well as protect their lives and property. They wanted the Company to establish schools and colleges, by which the people would be made wiser and better. The Charter Act of 1813 ordered that a sum of money should be spent every year on education, and it allowed persons, such as schoolmasters and missionaries, who wished to do good to the people, to go to India and live there.

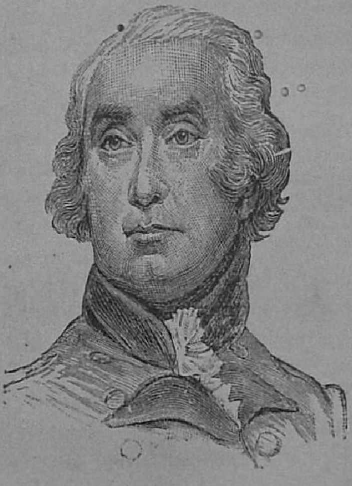
The Marquis of Hastings: 1813-23

The next Governor-General was the Earl of Moira, who afterwards received the title of the Marquis of Hastings. We shall use the second title, but we must remember that the Marquis of Hastings was not in any way related to the famous Warren Hastings. The new Governor-General was a gallant soldier, and he was also at courteous gentleman, who showed kindness to all about him from the lowest to the highest. The chief events of his term of rule are the three great wars which he waged.

The country of Nepal had been conquered and was ruled by a warlike race, who are known as the Gurkhas.

Some of the Gurkha chiefs wanted to take also the Tarai, or strip of flat land, which lies at the foot of the Himālayas along the borders of Nepal. They came down from the hills and occupied several villages in British India, and burnt the police-post which had been set to keep them back. The Governor-General could not allow the Gurkhas to invade the Company's territories in this way, and he declared war against their Mahārāja. The British troops were divided into four armies. They tried to climb up the mountain sides and force their way through the passes and forests into Nepal, but only one General, named Ochterlony succeeded: the others failed.

The War with Nepal: 1814–16



MARQUIS OF HASTINGS

General Ochterlony took one of the chief fortresses of the Gurkhas, and advanced close to the capital city of Khātmāndū. The Rāja was then in great fear, and he signed the Treaty of Sagauli. He gave up to the British the western part of his kingdom, in which the hill-stations of Simla, Mussoorie and Naini Ṭāl were built afterwards. He also agreed to receive a British Resident at Khātmāndū, but to this day no other Europeans are allowed to enter the country without the Rāja's leave.

When the Mughal Empire broke up and there was constant fighting in every quarter, the land was full of soldiers of all kinds. But after the Company had conquered a large part of India and established peace, a few regiments of trained sepoys, with European troops, were enough to keep order. The feudatory princes also did not want such large armies as before, and they had to disband many of their men. There was still one district of India which the Company had not brought under its control. This was Rājasthān, and thither many of the soldiers and followers of the Marātha and Mughal armies made their way. They formed large bands of robbers under different leaders, and they were joined by every man who did not care to live peaceably or who had to flee from his village because he had committed theft or murder. During the wet season the Pindāris stayed at home in their strongholds in Mālwā; but when the rains were over they rode forth in all directions to rob and kill. They took the grain from the pits and burned the ricks of grass and straw. They tortured the women of the house with fire to make them give up their jewels, and carried off the young girls, tied together like calves, on the backs of their horses.

The Pindaris Destroyed: 1817

When Hastings was Governor-General, a large band of Pindāris rode right through Central India to Guntūr on the East Coast, and a report was sent to him that all the people of one village had gathered together in a house and burned themselves alive rather than fall into the hands of the Pindāris. Hastings hated these Pindāris because they were cruel and cowardly: they were no true soldiers, but simply robbers of helpless people. He determined to destroy them utterly, as an evil tree is plucked up by the roots. An army of one hundred and twenty thousand men was collected. All the passes of Mālwā were blocked and the Pindāris were

enclosed as in a net. Whichever way they fled they were pursued and overtaken. The bands were scattered, and their leaders were killed or captured. It is said that one of the principal captains, Chītū by name, fled into the jungle and was eaten by a tiger. Thus, in a year, Hastings rid India of the Pindāri pest.

The Peshwā, Bājī Rao II, soon became sorry that he had placed himself under the Company and given it some of his territory. He wanted to be the head of the Marātha chiefs again. When the war with Nepāl began, he thought that a chance had come to recover his power. He wrote letters secretly to the other Marātha princes at Indore, Gwālior, Baroda and Nāgpur, urging them to join him in a war against the English. He asked them to obey him as their leader; but he was not fit to govern and lead men, for he was false and cowardly. While the struggle with the Pindāris was going on, the Peshwā collected his troops and made an attack on the British garrison at Kirkī. He was defeated and fled away.

The Third Maratha War: 1817–18

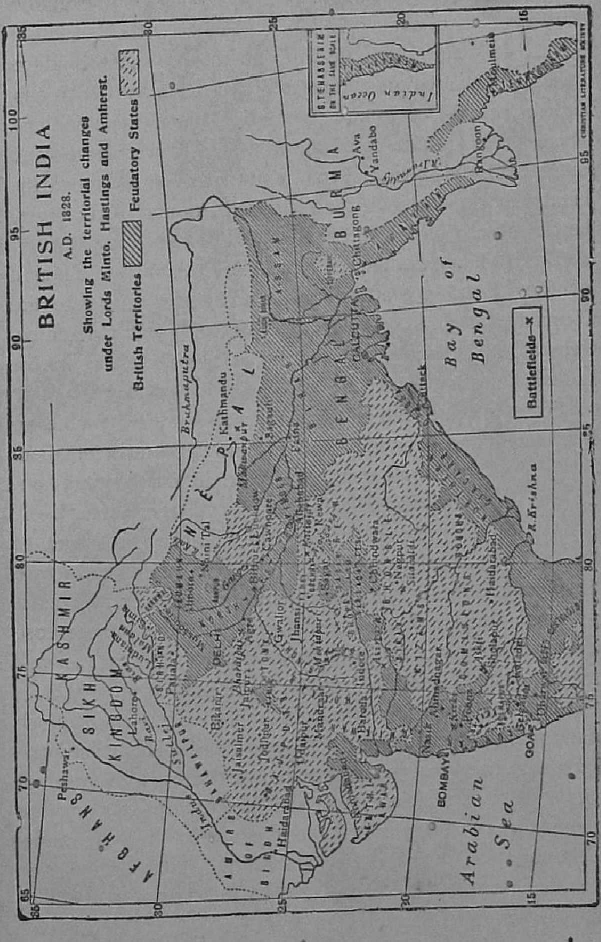
Three weeks afterwards, Appā Sāhib, the Rāja of Nāgpur, secretly stirred up his army to fall upon the Company's detachment at his capital. It consisted only of thirteen hundred sepoys, but the Resident had foreseen the trouble, and he had posted them upon the Sītābaldi hill. There they withstood every assault and, after some hours of severe fighting, they drove off the Marāthas. Meanwhile, in the Indore State, the captains of Holkar's army wanted to fight once again with the English. The government at this time was carried on by a woman regent, Tulasī Bai. She wished to keep the peace, but the soldiers took her down to the bank of the Sipri river, cut off her head and threw it into the stream. A battle was fought at Mahīdpur, in which

the Indore army was defeated and lost all its camp-baggage and cannon.

After the battle of Kirkī, Bājī Rao was chased from place to place by the Company's troops. He wrote a letter to the English, offering to murder his bravest and most faithful General, Bāpū Gokhale, if they would pardon him and let him go back and reign at Poona. But Hastings had made up his mind to bring the Peshwā's rule to an end. He knew that Bājī Rao could not be trusted, and that he would always be ready to make mischief. When the Peshwā was caught, he was told that he would never be allowed to reign again. He was given a pension of eight lakhs a year and settled down at Bithūr, near Cawnpore. The district around Poona was added to the Bombay Presidency, except a part of it which was given to the Rāja of Sātārā. Some pieces also were taken from the territories of Holkar and the Bhonsle. By this third Marātha war, the reign of the Peshwā was brought to an end and all the Marātha princes were placed completely under the control of the Company. Hastings entered again into treaties with the Rājas of Jaipur, Udaipur, and Jodhpur, and other Rājput princes. He promised, as Wellesley had done, to protect them against all enemies, and he brought back peace and prosperity to Rājasthān.

Hastings improved the government of the Company in many ways. He increased the number of Indian magistrates and encouraged the people to start schools for girls as well as for boys. We must reckon the Marquis of Hastings as one of the makers of British India, along with Clive, Warren Hastings and the Marquis Wellesley. He subdued the Marātha princes finally and greatly enlarged the Bombay Presidency.

After ruling India for ten years, the Marquis of Hastings returned to England and was succeeded by Lord Amherst.


BRITISH INDIA
A.D. 1828.
Showing the territorial changes
under Lords Minto, Hastings and Amherst.
British Territories
Feudatory States
Battlefields—×
Bay of Bengal
Arabian Sea
AFGHANS
KASHMIR
SIKH KINGDOM
NEPAL
BURMA
BENGAL
ASSAM
Brahmaputra
Indus
Ganges
R. Krishna
Kathmandu
CALCUTTA
Chittagong
Ava
Yandabo
Rangoon
Moulmein
Peshawar
Lahore
Ludhiana
Patiala
DELHI
Agra
Gwalior
Jhansi
Bikanir
Jaisalmer
Jodhpur
Jaipur
Udaipur
Haidarabad
Allahabad
Rewa
Nagpur
Sitabaldi
Ahmadnagar
BOMBAY
GOA
Haidarabad
Cuttack
Patna
Lucknow
Cawnpore
Naini Tal
TENASSERIM
ON THE SAME SCALE
Indian Ocean
CHRISTIAN LITERATURE SOCIETY

In his time there was a war with Burma. The Burmese king had invaded Assam and entered the border of the Bengal territory. The Burmese soldiers were defeated easily by the Company's troops, but the British lost many hundreds of men by famine and sickness. When a force advanced up the Irawadi river and came near to his capital, Ava, the Burmese king signed the Treaty of Yandabo in 1826. It added Assam, Arakan and Tenasserim to British India.

Lord Amherst: 1823–28

Lord William Bentinck followed Lord Amherst. Though he did not fight any battles nor add any new countries to the Company's empire, he was one of the great Governors-General of India; for he did much to make the people of India happier and wiser.

Lord William Bentinck: 1828-35

Some of the Indian princes gave much trouble to Bentinck. The Company had promised to protect them against all enemies, and it had left them the right of ruling their own people as they pleased. If the prince ruled well, the Company had no cause to meddle with him; but, if he treated his people cruelly and unjustly, what was the Company to do? Was it to remain quiet and take no notice? Or, if the subjects rose against their prince and tried to drive him off his throne, was the Governor-General to send the Company's troops to help the bad ruler and force the people to obey him? Bentinck had to think much about these questions. He wished the Indian princes to manage their own States by themselves without any interference from the Company; but he thought that, if a prince behaved very badly towards his subjects, it was the duty of the Company to punish or remove him.

We have seen that the little boy Krishnarāj Odeyar, was put on the throne of Mysore in 1799. Unhappily, when he grew up and began to rule by himself, he did not do well.

He spent much of his time and money on dancing girls and allowed the government to be carried on by unworthy men. The people rose in rebellion and British troops were sent to restore order. Bentinck felt that the Mahāraja ought not to be allowed to rule any longer, and he ordered him to resign. The government was entrusted to British officers; and for nearly fifty years the country was in their hands until Chāmarāj Odeyar, the adopted son of Krishnarāj, came of age and was put on the throne in 1881.

Trouble in Mysore and Coorg: 1831-1834

The Governor-General had to interfere also in Coorg. Here the Rājā murdered his relatives, insulted the British Government, and acted like a madman. He was defeated and the country was taken over by the Company, as the inhabitants asked that they might live under its protection.

There were quarrels between rival parties in the Bhopāl, Jaipur and Gwālior States, and civil war almost broke out. Bentinck, however, managed to make peace without sending troops or shedding blood.

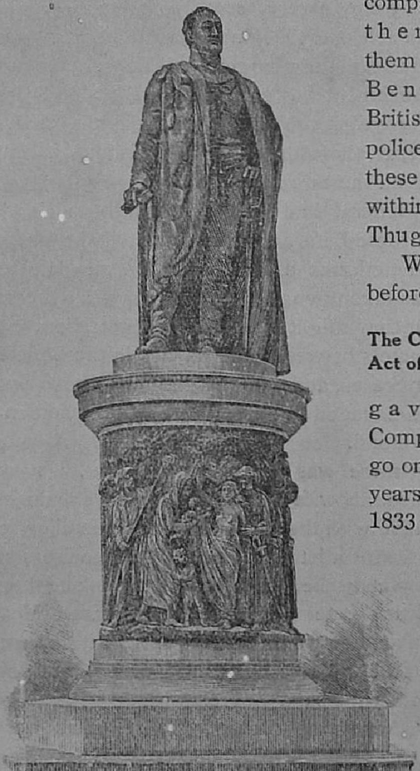
In former times there was a bad custom that, when a chief or Brāhmin died, his wife and other women should be burnt alive with the corpse on the funeral pyre. Bentinck sent a letter to many Hindu officers in the army and other leading persons, asking them if they wished that this cruel practice should cease. Most of them answered that they would be glad to have it stopped, and Bentinck passed a law forbidding *Sati*,[1] or the burning of a widow alive on her husband's pyre.

Sati Stopped: 1829

He also put down the Thugs. These men were worshippers of Kālī, and they thought that they could please their goddess by offering to her the lives of the men

[1] The proper name of this rite is *Sahagamana*. *Sati* means 'a virtuous woman.'

they killed. They often dressed as quiet and respectable merchants and would join other travellers on a journey. When they saw a chance, they would fall upon their companions and murder them by strangling them with a cloth. Bentinck appointed British officers and policemen to hunt down these villains, and within a few years the Thugs disappeared.



BENTINCK'S STATUE AT CALCUTTA

The Charter Act of 1833

We have said before that, by the Charter Act of 1813, the parliament gave the East India Company the right to go on ruling for twenty years. When the year 1833 arrived, the Parliament passed a new Act. They now ordered the Company to cease from all its trade in China as well as in India. They asked the Company to put an end to slavery as soon as possible in India, and to draw up new and better laws for all the people.

English Education: 1835

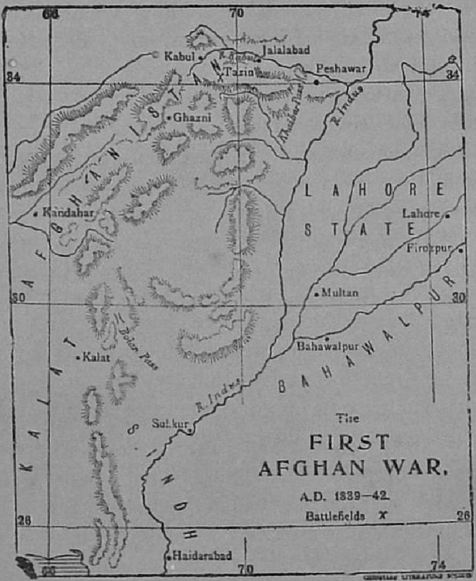
The most important change, however, made by the new Charter was the rise and rapid spread of education in English. After the Charter Act of 1813 was passed, the Company spent a small sum every year in encouraging Sanskrit and Persian scholars. This did not do much good, and, in 1835, it was decided to establish schools and colleges in which English was taught. The teaching of English has brought much benefit to India. The English language is the key to a great literature and to all the sciences and arts of the modern world. Moreover, through speaking and writing English, Indian thinkers and scientists can give their knowledge to other nations.

When Lord William Bentinck left India, he received many tokens of the love of the people of India. He was succeeded by Sir Charles Metcalfe, a servant of the Company, who had given him great help in all his measures of government. Sir Charles Metcalfe acted as Governor-General for only a short time. He displeased the directors by allowing newspapers to be printed in India without getting a special license or permit from the government.

Lord Auckland: 1836–42

Sir Charles Metcalfe was displaced by Lord Auckland. The government of this nobleman is remembered chiefly because of the First Afghan war. Afghanistan was ruled for some years by the Durānī chieftains, but in 1809 the Durānī, Shāh Shujā, was driven from Kābul and took refuge in the Punjab among the Sikhs. When Auckland came to India, the Amīr of Afghanistan was a chieftain belonging to the Bārakzāi clan, named Dost Muhammad. The Calcutta Government wished to make a treaty with the Amīr, because at this time the Russians were conquering one district after another in Central Asia, and were drawing near to the Afghan border. The English were afraid that

Afghānistān itself would be taken into the mighty Russian Empire. They sent, therefore, an ambassador to Kābul to arrange for an alliance against the Russians. Dost Muhammad was quite willing to be friendly with the English, if they would help him to get back Peshāwar



The FIRST AFGHAN WAR. A.D. 1839–42. Battlefields ✗

from the Sikhs; but the Governor-General could not promise to do this, because Ranjīt Singh, the Mahārāja of the Sikhs, was his friend and ally. So Dost Muhammad let the English ambassador go away, and he showed great honour to a Russian officer who arrived at his court.

Lord Auckland thought that Dost Muhammad would make a treaty with Russia instead of with England, and he decided to drive out the Amīr and put another ruler on the throne of Kābul, who would be friendly with the English. He offered Shāh Shujā to restore his kingdom to him, if he would be the ally of the Indian Government, and have nothing whatever to do with the Russians. Ranjīt Singh promised to help the English in a war against the Amīr.

A large army marched across the deserts of Sind and climbed the rocky passes which lead to Kandahār. It then took Ghaznī and at last entered Kābul. Dost Muhammad fled northwards but after some time he returned and gave himself up to the British agent. He was sent to Calcutta. Shāh Shujā was set on the throne, but the Afghans did not like him. He seemed to them to be a poor and weak prince, who had sold their country to foreigners.

So long as the chiefs received money from Calcutta, they kept quiet; but when the payment of rupees was stopped, they began to give trouble. As the winter of 1841 drew near, the tribesmen gathered in thousands around Kābul. The British General was an old man, who delayed and wasted precious time; and the agent, Macnaghten, who tried to make an agreement with the Afghans, was murdered by Dost Muhammad's son at the last parley, December 23, 1841. The chiefs promised to let the garrison retire to India if they left their cannon behind them. In January, 1842, the troops moved out from their huts. Snow was falling. At the nearest pass the faithless tribesmen began to fire upon the soldiers. Many were killed and others fell in the snow, worn out by toil and hunger. Two or three days after, the sentinels on the walls of Jalālābād described a single horseman riding towards the

city. When he came near, it was seen that he was wounded and so weary that he could scarcely sit upon the saddle. He was a doctor of the British army, and was the only man of the Kābul force who escaped from the bullets of the Afghans and the snow.

This defeat was the greatest the English had ever suffered in India, and it brought great blame upon the head of Lord Auckland. His term of office was over, and Lord Ellenborough took his place. His first duty was to restore the English honour in Afghānistan. An army under General Pollock went up through the Khaibar Pass. It defeated the Afghans at Tāzīn, where the ground was still white with the bones of the Kābul garrison, and it entered into the capital. The great bazaar was blown up with gunpowder and then the order to retire was given. Shāh Shujā had been killed in the absence of his British guards, and Dost Muhammad was allowed to come back from Calcutta and seat himself again upon the throne.

Lord Ellenborough: 1842–44

There were two other wars under Ellenborough. The country of Sind was governed by several Baluchī chieftains, who were known as the Amīrs of Sind. They were accused of not giving supplies as they had promised, to the British army, and of attacking some of its soldiers as they were marching through to Afghānistān. The Amīrs collected their followers, but Sir Charles Napier overthrew them with a small force in the two battles of Miāni and Haidarābād. Their territory was annexed, and Sir Charles Napier was made the first Commissioner of Sind.

The Conquest of Sind: 1843

There was some trouble in Gwālior State. Jankoji Sindhe, the Ruler, died, and the British Government appointed a Regent. The young widow of the Rāja, a girl about twelve years of age, did not approve of the Regent and set a

favourite of her own in his place. Moreover, the army was in a dangerous state. It consisted of forty thousand men. The young Rāni and her Regent could not control it. The troops were tired of peace and wanted to have some fighting again. The Governor-General advanced with a strong force towards Gwālior. Sindhe's soldiers refused to submit, and were defeated in two battles fought on the same day at Mahārājpur and Panniār. The affairs of the State were put in order, and the army was reduced to a strength of nine thousand men.

The Trouble at Gwalior

RANJIT SINGH
(By kind permission of the India Office)

The Directors of the Company were not satisfied with Ellenborough's way of governing India. He did some foolish things, and he seemed to them to be too fond of war. They recalled him before his term of office was finished, and sent out a brave and experienced soldier, named Sir Henry Hardinge, who after the war with the Sikhs, became Lord Hardinge.

Lord Hardinge. 1844–48

The only territory in India outside the control of the

Company was the Sikh kingdom of Lahore. This State had grown large and prosperous under Ranjīt Singh, who ruled it for about forty years. He was a little man with only one eye, but he made himself the master of all the Sikh chieftains and forced them to obey him. Ranjīt Singh had a large and powerful

The First Sikh War: 1845-46

RANJIT SINGH'S SOLDIERS

army, which was trained by French officers. He made a treaty of friendship with the Indian Government, which was kept faithfully by both parties for many years. But in 1839 Ranjīt Singh died, and there was no one left who could fill his place and rule the soldiers and people as he had done. Quarrels broke out among the Sikh leaders. Several of Ranjīt Singh's children were put on the throne and murdered within three or four years after his death. The soldiers of the army wanted to spread their religion and get more fame and riches for themselves by fighting. They believed

that they could defeat the armies of the Company, and they crossed the Sutlej in 1845 and invaded British territory.

The Sikhs were brave, and they were almost as well trained as the Company's troops. They had large cannon, which they knew well how to serve. Thus they were the most powerful foes the British had ever met in India. Two battles were fought towards the end of the year at Mūdkī and Ferozeshāh. The British, under Sir Hugh Gough, drove back the Sikhs with great difficulty and heavy loss. But early next year Sir Harry Smith won a brilliant victory as Aliwāl, and then the main Sikh army was driven out of its camp at Sobrāon on the left bank of the Sutlej. It lost all its cannon, and hundreds of men were drowned in trying to get across the river into their own country. After this battle the Sikhs surrendered. The British marched to Lahore, and a treaty was made with the Sikh Government. Dūlīp Singh, an infant son of Ranjīt Singh, was recognized as Mahārāja, and his mother as Regent. A British Resident was appointed to Lahore, and a body of troops was lent to the Regent to help her to keep order. The country of Kashmīr was given to Gulāb Singh, and the district between the Sutlej and the Biās was taken by the British.

The Earl of Dalhousie: 1848-56

When Lord Hardinge returned to England, a young Scottish nobleman, named the Earl of Dalhousie, was sent out as Governor-General. He proved himself to be one of the best of the British rulers of India.

In former times the common people were not able to send messages by post to their friends and relatives. Kings and governors kept horsemen and foot-runners, who carried their despatches along the rough roads and field-tracks, and some rich merchants had servants of their own to take their letters and drafts from one town to another. The British Government, however, has established a post-office

which anyone can use. At first a charge of several annas was made for a single letter, but Dalhousie lowered the rate to half-an-anna, so that a letter could be sent from Calcutta to Peshāwar, or from Tuticorin to Simla, for the small sum of six pies. The rate has recently been raised.

Long before Dalhousie came to India, Hindu and Muhammadan governments had made roads and dug canals, but Dalhousie established a permanent Department of Public Works. Its duty is to build public

The D.P.W.

THE EARL OF DALHOUSIE

offices, roads, bridges, canals, and railways, and to carry out other works which will benefit the people of India. Since Dalhousie's time vast sums of money have been spent every year in this department, and the wealth of India has been increased greatly by it. Dalhousie opened the Ganges Canal, by which hundreds of thousands of acres are watered. These were once barren, but now yield rich crops of grain every year. There are now many thousands of miles of canals in India, which in 1929 provided water for 31½ million acres of land. The building of railways also began about Dalhousie's time. In 1934, there were 42,000 miles of railway in India. The first telegraph line was

erected in 1851, and it ran from the mouth of the Hugli to Calcutta. When Dalhousie gave up his office, over 3,000 miles of telegraph wire had been laid and were in use.

Dalhousie earnestly desired to increase knowledge as well as riches. We have seen that the Government began to establish English schools and colleges in Bentinck's time; but under Dalhousie Public Education was widely extended. It was decided to open thousands of vernacular schools, in which all classes—rich and poor alike—might study; and, soon after Dalhousie left India, a University was founded in each Presidency. Thus the people were enabled to get a simple education in the mother-tongue which they speak in their homes; while those who wanted education through the English language had ample opportunity.

Universities and Vernacular Schools

Two great wars were waged in Dalhousie's time. One was with the Sikhs and the other with Burma. The second war with the Sikhs broke out shortly after Dalhousie arrived in India. The Governor of Mūltān refused to pay the taxes of his province to the Regency Government at Lahore, and the two British officers who were sent to take charge of the city were attacked and murdered. The Sikh soldiers thought that they had not been beaten fairly in the first war, and they wanted to make another attempt against the Company. They now gathered their forces again. Lord Gough met their army late in the afternoon at Chiliānwāla and, without finding out how the enemy was posted, he sent his soldiers into battle. After a hard struggle the Sikhs were driven from the field, but the British lost very heavily in killed and wounded, and some of their cannon and colours fell into the hands of the Sikhs. Lord Gough was blamed severely in

The Second Sikh War: 1848–49

England, and was removed from the chief command; but, before Sir Charles Napier, who was appointed to take his place, could arrive in India, he had utterly defeated the Sikhs at Gujarāt, and the war was at an end.

Dalhousie decided to annex the Punjab. He made it into a province under British officers. It became

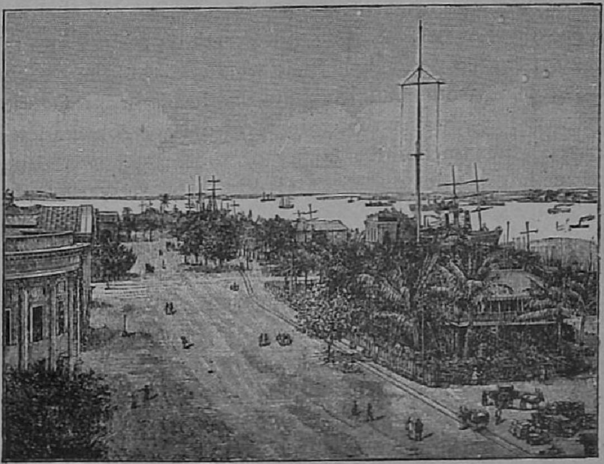
a peaceful and prosperous country within a few years. The frontier was made safe against the Afghans and hill tribesmen by forts and swift-moving troops. Roads and canals were built everywhere. The land was surveyed, and light taxes were levied upon the fields. Schools and law courts were established to spread civilization and settle quarrels without bloodshed.

The Annexation of the Punjab

Four years later, the Second Burmese War began.

English merchants at Rangoon complained of being robbed and ill-treated. The ambassador of the Indian Government was insulted, and Dalhousie declared war. The Burmese were defeated without any difficulty, and, thanks to Dalhousie's careful arrangements, the Indian troops did not suffer from hunger or disease, as they had done in the first war with

The Second Burmese War: 1852



THE STRAND AND RIVER AT RANGOON

Burma. Pegu, or Lower Burma, with Rangoon for its capital and chief port, was added to British India.

The Punjab and Lower Burma were added to British India by conquest; but some other territories were acquired in another way—by Lapse through the failure of heirs. Let us see what this means. It was a custom among Indian princes, who had no sons born to them, to adopt a son, and

the adopted son had all the rights of an heir. But in the time of the Mughal Empire, a dependent prince or noble had to get the leave of the Delhi Emperor before he could adopt a son. Without the permission of the Suzerain, or Overlord, an adopted son could not inherit an estate or kingdom. The Company, as we have seen, took the place of the Emperor: it was now the Suzerain of India. It had to decide whether it would allow a prince without children to adopt a son or not. If it did not permit an adoption to take place, then the dependent State would *lapse* to the Suzerain—that is, it would fall back into the hands of the Overlord because there was no heir to receive it. 'Annexation by Lapse' thus means the falling of the estate of a subject prince into the hands of the Overlord by reason of there being no son to inherit.

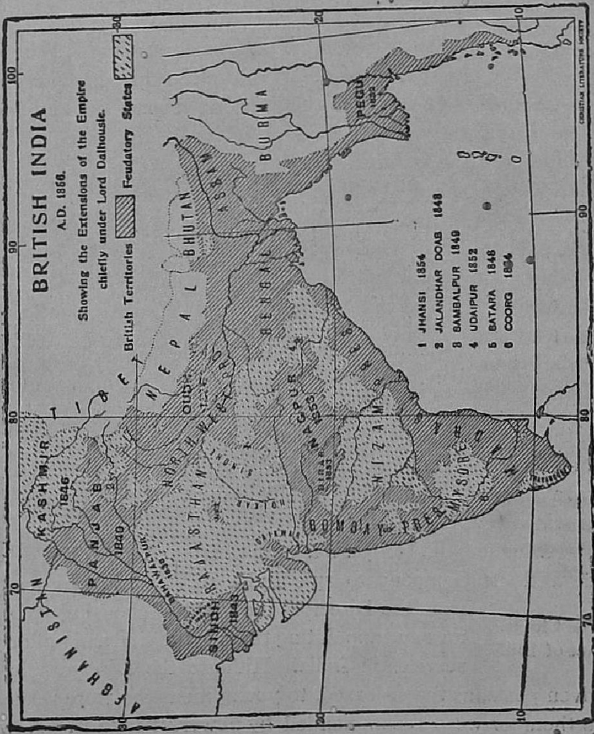
What is Annexation by Lapse?

Dalhousie thought that a prince belonging to an ancient family, which had been in alliance with the Company for a long time, ought to be allowed to adopt a son. There were, however, other princes who had been set on the throne by the Company, and had received their kingdoms from it. They owed all they had, to the Company. Dalhousie did not consider that the Company was bound to allow such princes to adopt sons. He believed that the Company had a right to take their kingdoms back again especially if they had ruled badly.

Dalhousie and the Feudatory Princes

The Governor-General had to decide in several cases. The Rāja of Sātāra died in 1848. His brother and he had been raised to the throne and received most of their territory from the Company after the downfall of the Peshwā. Neither of them had behaved well, and the Governor-General annexed Sātāra by Lapse. So also, when the Rāja of Nāgpur died in 1853, his State was annexed. Dalhousie would not

allow the Rāni of Jhānsī to adopt an heir, and he took back one or two other small principalities.



On the other hand, he treated the Nizam of Haidarābād as a prince belonging to a family which had been long in alliance with the British. The Nizām, Nāsir-ud-daula, was not a good ruler, and he was in debt. He owed a large sum to the Supreme Government for the pay of the troops, which he

The Assigned Districts of Birar

was bound to keep according to the treaty of 1800. The Directors of the Company wished Dalhousie to ask the Nizām to resign, but the Governor-General made another arrangement. The Nizām handed over the management of the revenues of Birār to British officers, though he still continued to be the sovereign of this district. The pay of the Haidarābād Contingent was to be taken out of the revenues of Birār and the balance was to be paid to the Nizām. Birār became known as the 'Assigned Districts,' because its revenues were thus assigned, or set apart, for the payment of the Haidarābād Contingent in 1853.

The King of Oudh Deposed

The Directors would not allow the King of Oudh to rule any longer. His country was in a wretched condition. The king amused himself in his palace with dancing-girls and musicians: while his nobles kept bands of wild soldiers who fought with one another, and the rāyats were robbed of all they had. Many of the most fertile fields were left untilled. By the order of the Directors, Dalhousie removed the King to Calcutta, and gave him a pension of twelve lakhs. Oudh became a province of British India.

The Charter Act of 1853

Parliament had to pass a new Charter Act in 1853. It allowed the Company to rule India still, but it took away from the Directors the right of choosing young men and appointing them to the civil and military services in India. Hitherto the Directors had given posts, as they pleased, to young men who were related to them or were recommended by powerful friends. Now, however, the Parliament ordered that a public examination should be held every year, and that posts should be given to the candidates who passed out highest.

When we review the acts of Dalhousie, we see that he almost finished the work of establishing the British Empire in India. He conquered the last independent

State, which was the kingdom of Lahore. He added the Punjab, Oudh, the Nāgpur State and Lower Burma to British India: while, by beginning or completing many public works and spreading education among the common folk he did much to increase the wealth and true happiness of the people of India.

EARL CANNING

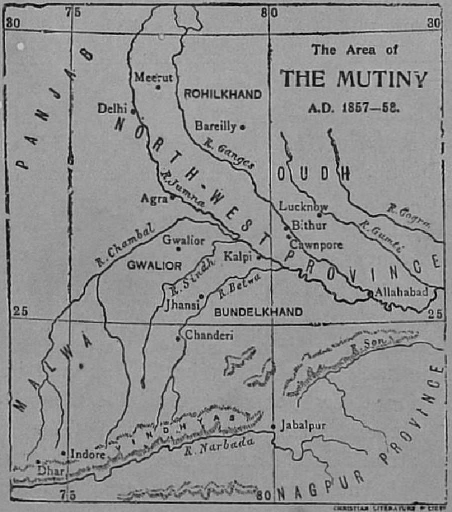
When Dalhousie went back to Scotland in 1856, he was still a young man, but he was worn out by hard work and lived only for a few years longer. The new Governor-General was Lord Canning. When Canning arrived in Calcutta, everything seemed peaceful, but soon a terrible trouble arose—like a small cloud, which grows larger and larger until it covers the whole sky with blackness. The trouble was the mutiny among the sepoys of the British army.

Lord Canning: 1856-62; and the Mutiny: 1857-58

There were several princes and nobles who hated the British Rāj. The Rānī of Jhānsī was very angry because Dalhousie had not allowed her to adopt a son. Nānā Sāhib the adopted son of Bājī Rao, was living at Bithūr, near Cawnpore. He too was angry, because the Government would not go on

Some of the Causes of the Mutiny

paying to him the pension of eight lakhs which they had been paying to Bājī Rao. Dalhousie had warned the family of the Delhi King that, when old Bahādur Shāh died, they would have to leave Delhi. This made them angry. Moreover, the king had a young wife with a son. The mother hoped that her son might be one day the Kaisar-i-Hind, as his forefathers had been. Even many of the loyal princes

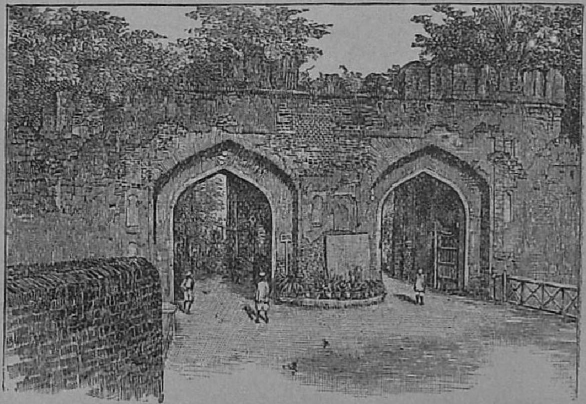


were alarmed when they saw Dalhousie annexing one State after another by Lapse. They feared that their own turn might come next.

Some mischievous priests and others, who did not want the people of India to change old customs, however bad they might be, went about telling lying tales. They declared that the Government was trying to spoil the caste of everybody, and to turn all the people of

India into Christians. They said that the railways and the telegraph lines being laid across the country were really chains with which the foreigners were binding poor Mother India. Many of the ignorant folk in the towns and villages believed these tales.

The sepoys in the army were discontented because they were told that in future they would have to go wherever they were ordered, even across the salt sea or 'black water.' They were not satisfied with their wages. They thought



THE KASHMIR GATE, DELHI

that they themselves had really won the empire for the British in India, and that they could easily defeat the European troops, who formed only one-fifth of the army. Then a new kind of musket was given to them to use. The cartridge was wrapped in a piece of paper which was greased to keep out the damp. Before putting the cartridge into the gun, the sepoys had to bite off this paper with their teeth. A story went round that the paper had been smeared with

the fat of the cow and of the pig, so that it would make both Hindus and Muhammadans unclean.

In May 1857 the sepoys at Meerut rose against their officers and killed many of them. They then marched to Delhi and brought out Bahādur Shāh from his palace and proclaimed him Emperor of India. Other regiments in North India joined in the revolt and marched to the Mughal capital, until a large army was collected there. Meanwhile, a small British force marched down and pitched its camp upon the Ridge on the north-west side of the city. The Sepoys attacked it many times, but they could not drive it away. The Sikhs in the Punjab remained faithful to the British Rāj; they did not want another Muhammadan Emperor, and they had found out that the British rule was just and good for their country. So John Lawrence, the Commissioner of the Punjab, was able to let nearly all the troops in his province go to join the force upon the Ridge. He also enlisted many of the Sikhs and border Pathāns and sent them down to help the British at Delhi. At length the cannon of the besiegers opened fire upon the walls and made a breach in them. The British won a footing upon the ramparts, and after six days of hard fighting in the streets they retook the city.

The siege of Delhi: 1857

Nānā Sāhib had always acted as if he were a close friend of the English officers at Cawnpore, and they trusted him. But when the Mutiny broke out, he joined the rebels and was proclaimed Peshwā. The garrison of Cawnpore was besieged, and Nānā Sāhib promised to let the English soldiers go away down the river in boats to Allahābād. But as soon as the boats were filled, they were fired upon by sepoys who were hidden on both banks. Nearly all the soldiers were killed, and their wives and children were led back to the city and shut up in a house. An army under General Havelock and

The Massacre at Cawnpore

Colonel Neill was marching up-country, as fast as it could, to save Cawnpore; but, when it drew near the city, Nānā Sāhib gave an order for the women and children to be murdered, and their bodies were cast into a well. There is no blacker deed in Indian history. Nānā Sāhib went into Oudh. When the rebel armies were totally defeated and scattered, he fled away and was never heard of again.

The Defence of the Lucknow Residency

In Oudh many of the people and nobles were unfriendly to the British Rāj. The common people felt very sorry that their king had been taken away, bad though he was. The nobles saw the English officers going about the country fixing the taxes upon the fields, and they were afraid that they would soon lose their estates. They knew that they would not be allowed to take just as much as they could from the rāyats, as they had done in the old days. So, many of them joined the mutineers. The great and good Sir Henry Lawrence was Resident at Lucknow. He foresaw that trouble was coming, and he dug entrenchments around the Residency and filled the cellars with grain. Soon a host of rebels surrounded the place and began to bombard it with heavy guns. Lawrence was killed at the beginning of the siege by a cannon-ball, but the rest held out bravely. General Havelock came to their help and forced his way through the city into the Residency entrenchments, but he could not get out again. The garrison was not set free until the Commander-in-Chief, Sir Colin Campbell, arrived in November with a large army and carried it off safely by night.

For several months more the rebels in Central India and Oudh were pursued and attacked by the British forces; but by the end of 1858 the Mutiny was almost over.

The Company ended

The British Parliament felt that the time had now come to bring the Company's government to an end. For about ninety years the British territories

in India had been managed by the Company's Board of Directors. After 1784 this was watched and checked by the Board of Control, appointed by the Parliament. The Company was like a servant, or a substitute, permitted by Parliament to do the work of ruling India. Now the Crown and Parliament of the British Isles took the Government into their own hands and dismissed the servant, or substitute. In November, 1858, Queen Victoria was proclaimed ruler of all India. The Parliament appointed a member of the British Government to be Secretary of State for India, to look after Indian affairs. He was to be assisted by an India Council, consisting of fifteen members. The Governor-General in India received the title of Viceroy, because he was now governing India in the name of, and on behalf of, the King of England.

Thus, after existing for two hundred and fifty-eight years, the East India Company was wound up. It had had a wonderful and glorious history. At first it was only a merchant carrying on trade; then it became a soldier, fighting with princes and winning kingdoms; and at last it was the Overlord of all India.

IMPORTANT DATES

A.D.	
1805.	Lord Cornwallis is made Governor-General for a second time.
1805–07.	Sir George Barlow is Governor-General.
1807–13.	Lord Minto is Governor-General.
1813.	Renewal of the Company's Charter. The trade with India is opened to private merchants.
1813–23.	The Marquis of Hastings is Governor-General.
1814–16.	The War with Nepal.
1817.	The Pindaris are rooted out.
1817–18.	The Third Maratha War. The armies of the Peshwā, Nagpur Raja, and Indore are defeated.
1823–28.	Lord Amherst is Governor-General.
1824–26.	The First Burmese War. Assam, Tenasserim, and Arakan are annexed.
1828–35.	Lord William Bentinck is Governor-General.
1829.	The law against *Sati* is passed.
1833.	The Renewal of the Company's Charter. The Company's trade in India is abolished.
1835–36.	Sir Charles Metcalfe is Governor-General.
1836–42.	Lord Auckland is Governor-General.
1839–42.	The First Afghan War.
1842–44.	Lord Ellenborough is Governor-General.
1843.	Sind is annexed.
1844–48.	Lord Hardinge is Governor-General.
1845–46.	The First Sikh War.
1848–56.	Lord Dalhousie is Governor-General.
1848–49.	The Second Sikh War. The Punjab is annexed.
1852.	The Second Burmese War. Pegu is annexed.
1856.	The King of Oudh is deposed, and Oudh is annexed.
1856–62.	Lord Canning is Governor-General.
1857.	The Sepoy Mutiny breaks out.
1858.	The Company's rule is brought to an end.

CHAPTER XIV

India under the Viceroys

Lord Canning was—as we have seen in the foregoing chapter—the last of the Governors-General of the Company. When the Mutiny was over, he was made the first Viceroy and remained in this country four years longer.

The Great Proclamation: 1858

He read the Proclamation of Queen Victoria to the people of India at a great durbar held at Allahābād on November 1, 1858. The Queen told the princes that they would be protected against all enemies and that none of their rights would be taken away from them. She said that every man would be free to follow his own religion, and she forbade her officers to hinder anyone from following the religion which he thought best. Lord Canning told many of the princes that, if they had no sons born to them, they would be allowed to adopt heirs. This made them very glad, because some of them were afraid that one day the reign of their families would come to an end through there being no son to succeed. They now knew that their thrones were safe, and that their families might continue to rule so long as sun and moon endure. Since the Proclamation, no State in India has been annexed by Lapse. If a prince rules very badly, the Supreme Government may remove him from the throne, but it does not take away the kingdom from the family of the prince. It appoints the next heir to rule in his place. The Government of India does not wish to take their States from the Indian Princes; but it is glad to see them ruling and it tries to help them to rule

well. The Indian princes, knowing this, have been loyal and helpful to their Suzerain for many years.

In 1860 the Indian Penal Code was passed and became law for the whole of India. When the Company began to rule, they found no laws to punish crimes except the old Hindu and Muhammadan laws. Some of these were so cruel and unjust that the Company could not go on using them. Therefore, in each Presidency and Province their servants drew up new laws and regulations.

QUEEN VICTORIA

Two Important Acts

Thus the laws in one part of British India were different from the laws in another part, and many difficulties arose. Now, however, one short set of laws was passed and brought into force over the whole of British India. This set of laws is known as the Indian Penal Code.

Another important measure was the Councils Act of 1861. This enabled the Government of India to appoint persons who were not officials, to sit on the Councils of the Viceroy and of the Provincial Governors. This was the first time in the history of British rule in India that private persons, not in the service of the Government, were allowed to take part in ruling India and in making laws for its peoples.

SIR JOHN LAWRENCE

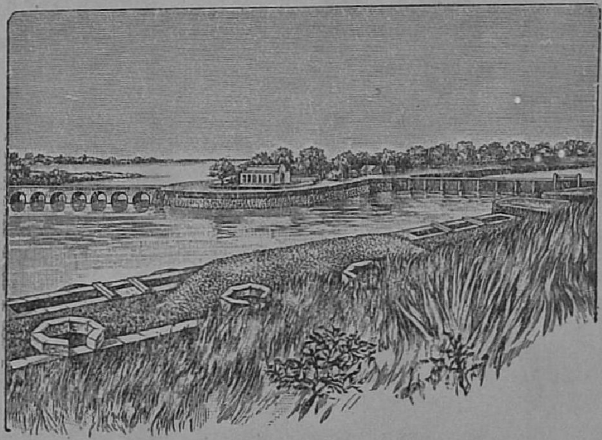
Some Englishmen thought that Canning was too slow and too gentle in punishing the rebel sepoys, and they nicknamed him 'Clemency Canning', which means 'Canning the Merciful'. This name, which was given at first in scorn, is now remembered as a title of honour of the first Viceroy.

Lord Elgin: 1862-63

The second Viceroy, Lord Elgin, did not rule long. He died the year after his appointment, at Dharmasāla, in 1863. He was succeeded by that Sir John Lawrence who had won fame by his government of the Punjab. During his time there

was a terrible famine in Orissa and, after the famine, floods burst forth. There were no railways then by which grain could be carried quickly into the country, and many people perished of hunger.

Sir John Lawrence: 1864-69

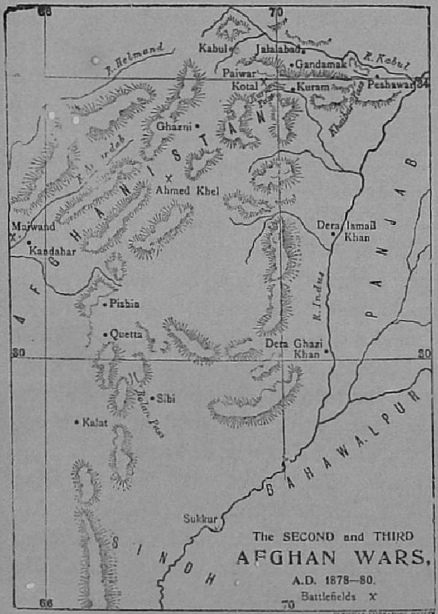


HEADWORKS OF AN IRRIGATION CANAL

Famine Relief

Sir John Lawrence issued an order to Government officials telling them that it was their duty to save the people in time of famine, and that they must do their utmost, by giving work to the able-bodied and food to the helpless, to prevent any lives from being lost. This was the first time that such an order was issued. No former Government in India had laid this duty upon its officers. Now we all know that it is a part of the work of Government to give relief in time of famine. Every year the Government puts aside a large sum of money for the Famine Fund, so that in bad seasons, when the rains fail, there may be sufficient money in hand to

give help to the sufferers. The Government has also dug canals in many districts where the rainfall is light. By means of these the fields can be watered and crops can be raised, even when there is no rain. It has also built railways in order that grain may be carried quickly to any part of India which is stricken by famine. In every district Government officers have lists of works, which may be begun as soon as scarcity has arisen, and each Government servant knows what he must do in famine time. No Government of man can cause the rain to fall and prevent famines from happening, but the British Government does more than any of the ancient rulers, to save the people when a famine arises. It is truly the Protector of the Poor.



The SECOND and THIRD AFGHAN WARS, A.D. 1878—80. Battlefields x

When Sir John Lawrence laid down his office, he was made a peer and became Lord Lawrence. He was followed by Lord Mayo in 1869. Lord Mayo was much

beloved in India. He started the department of Agriculture to teach the rāyats new and better ways of cultivating the land. He went on a visit to the Andaman Islands in 1872. The Indian Government used to send to these islands many of the men who had committed murder and other great crimes. Lord Mayo wished to improve the way in which the prisoners were kept and employed. As he was walking down to the shore in the evening, he was stabbed in the back by one of the convicts, and killed. His death caused much sorrow and indignation.

Lord Mayo: 1869-72: Lord Northbrook: 1872-76

Lord Northbrook was sent from England to fill his place, and governed India for four years. In 1875 an heir to the British throne visited India for the first time. He was Albert Edward, Prince of Wales, who became afterwards the King-Emperor, Edward the Seventh.

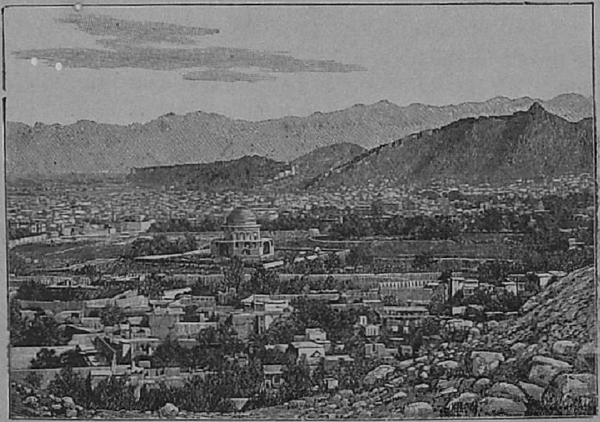
Lord Northbrook resigned, when he had been in office only four years, because he was in ill-health, and Lord Lytton came to India as Viceroy. The British Parliament passed an Act giving to the Queen of England the title of Empress of India. So on January 1, 1877, a great durbar was held at Delhi, and Queen Victoria was proclaimed Empress of India.

Lord Lytton: 1876-80

The Second Afghan War broke out the following year. The Amīr of Afghanistan at the time was Sher Alī, the son of the Dost Muhammad. He behaved very much like his father had done in 1839. He was sorry because the Indian Government would not make a closer alliance with him and promise to treat his enemies as their enemies and his friends as their friends; and he was angry because they had taken Quetta. In 1878 he received a Russian Officer at Kabul with great honour; but when the Indian Government sent an envoy into the country, he was

The Second Afghan War: 1878-79

stopped in the Khaiber Pass and not allowed to go forward. War was declared, and the British troops forced their way through the passes into Afghānistān. Sher Alī fled. His son, Yakūb Khān, succeeded him to the throne and signed the Treaty of Gandamak with the Indian Government in May 1879. The new Amīr gave up some frontier districts and agreed to receive a British Resident at his court. Sir Louis



KABUL

Cavagnari was sent to Kābul as a Resident, but within a few weeks he and all his brave Sikh guards were attacked and killed in the city.

The Third Afghan War: 1879–80

The War was now started afresh. General Roberts marched upon the capital and entered it. Yakūb Khān came into his camp and resigned the throne. When the winter set in, the tribesmen gathered round the British cantonment, as they had done nearly forty years before. This time, however,

they had to deal with an alert and skilful general, and they were beaten off with heavy loss.

Before the Afghan war could be finished, Lord Lytton resigned, and Lord Ripon was sent out to take his place. Some English statesmen wanted the Indian Government to keep Kandahār; but the new Viceroy was ordered by the ministers of the British Parliament to give back to the Amīr the districts which had been conquered. Abdur Rahmān Khān, a nephew of Sher Alī, was set on the throne at Kābul, and the British army was led back to India. Abdur Rahmān was a strong and able ruler, though he treated his lawless subjects sometimes with great severity. He reigned until he died in 1901, and he proved faithful to his treaty with the Indian Government. He received a sum of money every year from Calcutta to help him to maintain his army, and he promised to have no dealings with the Russians.

Lord Ripon: 1880-84; Lord Dufferin: 1884-88

The Local Government Act was passed in 1882. It established Municipal and District Councils. It enabled the principal inhabitants of a town or country district to elect, or choose, the members of Municipal and District Boards. These Boards look after the upkeep of roads, the cleaning and lighting of streets, and other affairs of towns and country districts.

The Local Government Act: 1882

Lord Ripon was much beloved in India. He resigned in 1884, and Lord Dufferin followed him. Under this Viceroy the last large addition to British India was made. The Third Burmese War broke out in 1885. King Theebaw, whose capital was at Mandalay, was removed from the throne and Upper Burma was annexed.

Lord Lansdowne was the next Viceroy. He spent much money on making the North-West frontier stronger.

Lord Lansdowne: 1888-94

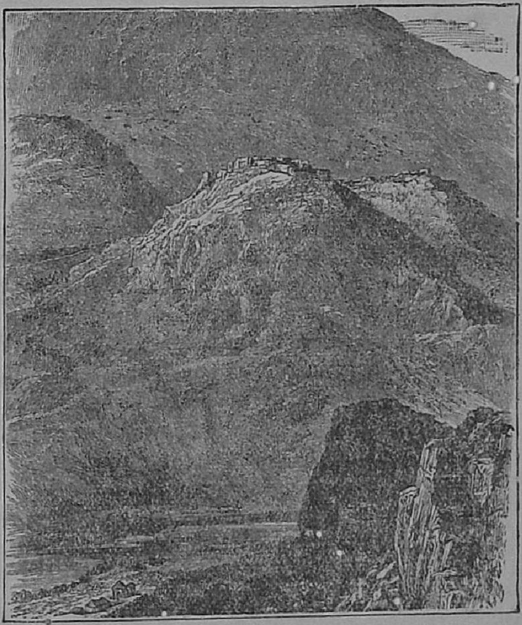
He wished to prevent the tribesmen from coming down into the Punjab and killing the villagers and looting their property; but he wanted still more to guard the passes against the Russians. He tried to close these land gates of India with fortifications, so that no European or other army would ever be able to come again through them into this country. New roads and railways were made upon the frontier for the movement of the troops, and strong forts were built in all the chief passes. The whole of Balūchistān was brought under the rule of the Indian Government. In 1893, Sir Mortimer Durand went to Kābul, and the Amīr made a new agreement with the Calcutta Government. His subsidy was raised to eighteen lakhs, and he allowed the British to take the control of some of the tribes living between India and Afghānistān on the borders of the Punjab.

ABDURRAHMAN, THE AMIR

A New Councils Act was passed in 1892. It enlarged the Councils of the Viceroy and of the Governors. It enabled some of the non-official members to be elected, or chosen, by associations and other bodies of Indian citizens.

When Lord Lansdowne had completed his term of office, Lord Elgin became Viceroy. In 1895 there was a quarrel in the little State of Chitrāl between two chiefs, and British agent was shut up in the fort. He was released by an Indian expedition and it was decided to keep Chitrāl as the farthest outpost of the Empire.

Lord Elgin: 1894–99



KHAIBAR PASS, SHOWING THE FORT OF ALI MUSJID

Meanwhile the tribes were much alarmed by all the works which were being carried out on the borders or in the midst of their country. They saw new roads, railways

and forts being built, and, after the Durand Agreement was made, the British officers began to mark out the new boundary with pillars. The Afrīdis and their neighbours feared that they would soon be brought under the yoke of the Indian Government, unless they fought against it.

Tirah and Tochi Campaigns: 1897

In 1897 a flame of war burst forth and spread along the whole of the Punjab frontier. A large number of British troops were engaged in punishing the tribes. They marched through every part of the enemy's country and blew up many of the towers in the villages, but the cost of the war, was very great and many lives were lost. Besides the misfortune of war, India suffered from plague and famine during Lord Elgin's time.

The eleventh Viceroy was Lord Curzon. He came to India in 1899 but when his five years of office were ended he was appointed to govern India for two years longer. He resigned, however, in 1905. Many important changes were made by Lord Curzon.

Lord Curzon: 1899–1905

He wanted the frontier tribes to be friendly with the Indian Government, and he did not wish to frighten them by building forts in their country and sending foreign soldiers to guard them. Therefore he withdrew some of the Indian troops from the outposts, and put them in charge of garrisons which consisted of tribesmen under British officers. The Viceroy hoped that, little by little, through trade and other quiet means, the tribesmen would learn to give up their bad customs of robbing and killing, and would become more peaceful and civilized. He cut off a part of the Punjab and made it into a new province, called the North-west Frontier Province.

On January 22, 1901, the great and good Queen Empress Victoria died after reigning for sixty-four years. She was honoured and beloved by all the subjects of her

vast empire. Her son Edward the Seventh, ascended the throne and was proclaimed Emperor of India at a splendid durbar, which was held at Delhi on January 1st, 1903.

The Coronation Durbar: 1903

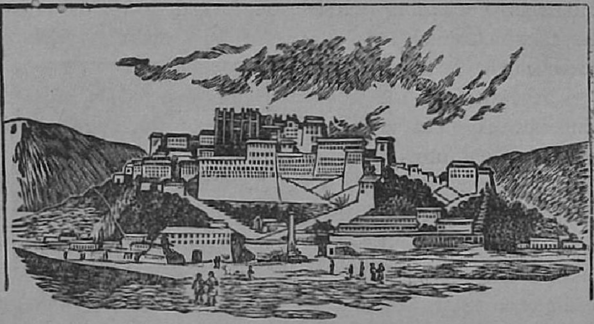
In 1904 a war arose with Tibet. The Indian Government believed that the Dalai Lāma, who is the head of the Buddhists of Tibet and the real ruler of the country, was trying to make an alliance with Russia. It complained also that the trade between India and Tibet had been hindered, and was not being carried on according to the agreement which had been made with the Tibetan Government. A small army was sent into Tibet. It was almost an unknown land, for the Tibetans do not allow foreigners to travel in their country. The Indian army reached Lhāsa with very little fighting and then it retired. Afterwards a treaty was made with China. The Indian Government agreed that the Chinese Emperor is the true Suzerian of Tibet and that the Lāma is under his control. Another later agreement was made with Russia. The Russians promised that they would not have anything to do

The Tibet Expedition: 1904

THE KING-EMPEROR, EDWARD VII

with Tibet and the British declared that they did not want to conquer the country. They simply wished that there should be free and unhindered trade between India and Tibet.

Several other important events took place in the viceroyalty of Lord Curzon. Silver money is used in India, but in Europe gold money is chiefly used. There is now a great trade between Europe and India, and therefore the merchants have often exchanged gold for silver and silver for gold. Lord



LHASA

Curzon fixed the rate of exchange at fifteen rupees for one sovereign, and it remained at that rate till after the Great War. East Bengal and Assam were made into a separate province, with its capital at Dacca. An agreement was drawn up with the Nizām, that Birār should remain always under the management of the British. This is the district which was assigned, in 1853, for the payment of the Haidarābad Contingent.

The twelfth Viceroy was Lord Minto. His term of office was from 1905–10, and during the same years John Morley (created Lord Morley of Blackburn in 1908) was Secretary

of State for India to the British Government. The most important measure of those years was the Indian Councils Act, passed by the British Parliament in 1909, embodying what are known as the Morley-Minto Reforms. By that Act an Indian member was appointed to the Executive Council of the Viceroy; the Executive Councils of the Governors of Madras and Bombay were enlarged; provision was made for forming Executive Councils in Provinces where they did not exist; the number of non-official elected members in the Imperial and Provincial Legislative Councils was increased, and power was given to those Councils to discuss public matters, including finance.

Lord Minto: 1905–10

The Morley-Minto Reforms were received in India with the approval of all educated men except the small band of anarchical extremists, who sought to destroy the rule of the King-Emperor in India. The new Councils met in 1910, and proved of much service in criticizing the many matters which came before them, and as a further step in the preparation of India for representative government.

Anarchy

The anarchists carried out a series of outrages in 1908 and 1909. They and those who abetted them said that the British Government was ruining India and must be overthrown. They tried by force to prevent anyone from buying foreign goods. They committed torch-light dacoities, torturing the immates of the houses which they attacked, in order to compel them to give money to secret anarchical societies. They attempted to assassinate the Viceroy and Lady Minto at Ahmadabad in November, 1909, and they murdered several Government officials. These anarchists called themselves patriots, but they were neither wise nor good patriots, because no country has ever been raised or made great by untrue words or wicked deeds.

During the last year of Lord Minto's viceroyalty the King-Emperor, Edward VII died, on May 6, 1910. The reign of Edward VII lasted only nine years. But in that time he had won lasting fame for his wisdom, patience and tactfulness. His many efforts to remove national enmities and to establish friendship among the nations of the world won him the honourable title of 'Edward the Peacemaker.' He was succeeded by his son George V.

The Death of Edward VII 1910

THE KING-EMPEROR, GEORGE V

Shortly after his accession, the new King-Emperor appointed Lord Hardinge, grandson of the Governor-General Lord Hardinge, to succeed Lord Minto. He was the thirteenth Viceroy. During his viceroyalty the King-Emperor and the Queen-Empress Mary visited India. Their Imperial Majesties landed in Bombay on December 2, 1911, and proceeded to Delhi, where, on December 12, the Coronation Durbar was held with great magnificence. There the King-Emperor announced that thenceforward Delhi would be the capital of the Indian Empire. At the same time the Lieutenant-Governorship of Bengal became a Governorship, Behar and Orissa was formed into a separate Province under a Lieutenant-Governor, and Assam was made a separate Province under a Chief Commissioner.

Lord Hardinge 1910-16

A dastardly attempt on the life of Lord Hardinge occurred on December 23, 1912, when he was making his state entry in

Delhi to proclaim that city the capital of India. Lord Hardinge and Lady Hardinge were riding on an elephant. A bomb was thrown at them from the roof or window of a house. It killed one of the Indian attendants of the Viceroy and wounded the Viceroy. Lady Hardinge was uninjured. The immediate result was that the laws regarding conspiracy in the Indian Penal Code, which had been much less stringent than those of the United Kingdom, were made more severe. Throughout the whole of 1913, 1914 and 1915, many symptoms of dangerous unrest were shown by small groups of anarchists.

Anarchy

The year 1913 was notable for a development of the educational policy. The aim was to create local and teaching residential colleges in each Province. A beginning was made with the University of Dacca, which was to have eleven constituent colleges, all residential, the whole being combined into an educational unit somewhat similar to Oxford or Cambridge. At the same time a plan was announced for doubling the number of pupils in elementary schools and for the development of technical and industrial education. Out of 315 millions of the population of India at that time, nearly 296 millions were totally illiterate. No extension of primary education could be made which would immediately provide elementary education for all these 'illiterates.' But as the total number of pupils in elementary schools in British India rose from $5\frac{1}{2}$ millions in 1913 to 6 millions in 1918, it was clear that a good beginning was made in carrying out the policy.

Education

The year 1914 was memorable for the outbreak of the Great War between the Central Powers of Europe (Germany, Austria, Turkey and Bulgaria) and the 'Entente' Powers. The 'Entente' Powers were so called because they were united in a more or less formal but very friendly understanding to support each other.

1914

They were, in 1914, the British Empire, France and Russia.

It is impossible here to give even an outline of all the causes or of the course of the War. The principal cause was the suspicion and fear between Germany and France, between Austria and Russia, and Austria and Serbia.

The War

In 1914 the Germans believed that the British Empire was unprepared for war, and too timid, and too busy making money, to dare to enter war. They knew also that the French and Russian armies, though large, were badly equipped and trained. They therefore thought it a good time to attempt to defeat both Russia and France so completely that they would leave them 'only their eyes to weep with.' After conquering France and Russia, the Germans planned to attack Britain, and to send their armies through Serbia, Turkey, Asia Minor and Mesopotamia, to Basra in order to attack India.

How it began

On June 28, 1914, the Archduke Francis Ferdinand of Austria, the heir to the Austrian throne, was murdered, with his wife, in Sarajevo, a little town in Bosnia, the most southern province of the Austrian Empire. When the Archduke Francis Ferdinand was murdered, the Austrian Government declared that the Serbian Government knew of the plot and had aided the plotters, and threatened to invade Serbia as a punishment. The Serbians begged the Russian Government to defend them. The Russians promised to do so. Thereupon the German Emperor told the Austrians that he would support the Austrians if the Russians attacked them. The Russians then asked their Allies, the French, to help them; and the French replied that they would, though they were badly equipped.

Meanwhile the British Government had been trying to

get the Austrians and Serbians to submit their quarrel to friendly arbitration instead of going to war, and this made the German Emperor confident that the British would stay out of the war. So he persuaded the Austrians to declare war on Serbia on July 28, and himself declared war on Russia and France on August 1, 1914.

Britain had no particular interest in the quarrel but three days later the Germans by their own action made it impossible for the British to remain neutral. Belgium is a little country lying between northern France and western Germany. Belgium had taken no part in the quarrel between Austria and Serbia and wished to remain neutral. By a treaty signed by the German Government along with the Governments of Britain and France, Russia and Austria, the neutrality of Belgium had been guaranteed. But the German Government considered that the most effective attack could be made on France by marching through Belgium. And so the Germans broke their solemnly pledged word, derided the treaty which they had signed as 'a scrap of paper,' and invaded Belgium in order to hack their way through to France.

Belgium invaded

The British Government could not stand by careless while the Germans violated the neutrality of Belgium, and on August 4, 1914, Great Britain declared war on Germany, and the Great War, which lasted till November 11, 1918, four and a quarter years later, began.

The action of the British Government was enthusiastically approved in India. The Princes of India offered their forces, their treasures, and themselves for the service of the King-Emperor. The soldier races of India—Sikhs, Gurkhas, Rājputs and the rest—rejoiced at the prospect of fighting for the King. The educated middle classes lent large sums to the Government. The whole people were united in loyalty, and although there were

India and the War

some slight disturbances, due to German intrigues, the unrest, on which the Germans had counted not a little, disappeared.

The first weeks of the war were the life and death struggle, which we call the Retreat from Mons, and the Battle of the Marne, in which the Entente Allies destroyed the German hopes of a short war and a speedy victory. The Indian troops would gladly have taken part in this but did not reach the fighting-line in France till about the middle of October. There and in Egypt, Palestine, Syria, East Africa and Mesopotamia they did valiantly.

In India itself the raids of the light German cruiser, the *Emden*, caused some excitement. The *Emden* captured or sank twenty-three merchant ships in September and October 1914, mostly in the Arabian Sea and the Bay of Bengal, and bombarded Madras on September 22. She was sunk off the Cocos (Keeling) Isles early in November, by the Australian cruiser *Sydney*.

The 'Emden'

In spite of the war the year 1915 was comparatively uneventful in India itself. Lord Hardinge's term as Viceroy was extended to the spring of 1916, when he was succeeded by Lord Chelmsford, the fourteenth Viceroy of India. During 1916 the foundation stone of the Hindu University at Benares was laid.

Lord Chelmsford: 1916–21

In April 1916, the Mesopotamian Expedition received a severe set-back, and General Townshend, with 3,000 British and 6,000 Indian troops, had to surrender to Turkish forces at Kut-al-Amara, after an ill-advised attempt to capture Baghdad. But a better equipped and much larger force retrieved the disaster a few months later, and Baghdad was captured on March 11, 1917. This victory was welcomed throughout India, both by Musalmans and Hindus, and the capture of Jerusalem, on December 9, was regarded with satisfaction. Indian Musalmans recognized

that Turkey had not gone to war in the cause of Islam, or in defence of their country, but had broken the long-standing friendship with Britain without cause. They saw too that, under the baneful influence of a certain Enver Bey, Turkey had become a mere tool of Germany.

In the early months of 1918 the Germans made their last desperate attempt on the French front. But from July onwards the victory of the Allies was assured, and on November 11, 1918, the Allies granted an Armistice to the Germans. This was the end of the fighting, and after months of negotiations at Versailles, the Treaty of Peace was signed.

For a few months many people thought that all the troubles in the world were at an end because the actual fighting was finished. The Armistice and the peace gave merchant ships freedom to transport rice and sugar and rubber and other goods from one country to another. Trade flourished. Purchasers willingly paid very high prices. For a few years there was an unusual and unhealthy prosperity. Then a period of industrial distress set in, which became specially marked in 1930, and lasted for the next four years.

The years of the Viceroyalty of Lord Chelmsford will always be notable in the history of the World because of the Great War. In Indian history they are memorable because in them the first steps were taken to make India self-governing. As the legislation reforming the constitution extended over many years, the story of the Reforms has been given in a separate chapter.

Influenza

The influenza epidemic which began in the middle of the year 1918 and lasted into 1919 was one of the most fatal in the history of medicine. It carried off between 12 and 13 million persons in India, and many other millions in other parts of the world.

During the years of the Great War there had been a lull in political agitation in India, but in 1918 there was an increase in anarchical and revolutionary crimes of violence. To combat this the Government of India assumed special powers to deal with these crimes in the Rowlatt Act in March 1919. No Bill of the Government of India ever met with so much opposition. The wildest rumours regarding it flew about the bazaars. It was said that by this law half a man's income would be taken from him, and that if three men happened to meet together to talk of the affairs of their village they would all be sent to jail. In the opinion of all Indian politicians and of many missionaries and other Europeans who understood Indian affairs, it was entirely uncalled for. This seems justified when it is remembered that it was never once put into force and was repealed in 1922.

Extremist Agitation

It was during the Viceroyalty of Lord Chelmsford, and of his successors, Lord Reading, Lord Irwin and Lord Willingdon that Mahātma Gāndhi rose to and held the first place in Indian politics.

Mahatma Gandhi

Mohandās Karamchand Gāndhī was born in 1869. His life was simple, austere, pure and profoundly religious. He represented the ancient ideals of Hindu piety in the conditions of modern life in India. His devotion to the Motherland was fervent and sincere. His winning personality won him friends everywhere even among those who differed from him profoundly in religion and politics. The common people loved him and worshipped him. They called him 'Mahātma', 'the Great Soul' though he again and again disclaimed the title.

While, in his political campaigns, he made use of the railway, the motor car and the printing press, he held most earnestly that modern civilization was the greatest enemy of the welfare of mankind, especially in India.

He denounced its mills, its engines, its manufactures, its love of material comforts, even its scientific knowledge. 'India's salvation' he wrote, 'consists in unlearning what she has learned during the past fifty years.' She must cease to use clothing made in foreign countries or in the great mills growing up in India, and be content with cotton cloth, (*khaddar* or *khādi*), woven on the hand-loom out of yarn spun on the primitive spinning wheel in Indian homes. And every true son and daughter of India ought to spin some yarn daily.

He was a reformer for years before he gained the leadership of India. In 1914 he returned to India from a mission which he had carried out in South Africa for the uplift of the Indian community in South Africa. At that time he believed that British rule gave more freedom to its subjects than any other government. He whole-heartedly supported Britain during the War, and rendered much personal service, because he was convinced that the British cause was just, and that the defeat of Britain and her Allies would mean ruin to India.

Mahātma Gāndhī threw himself with all his intense energy into the agitation against the Rowlatt legislation and started a campaign of disobedience to law, generally spoken of as 'Civil Disobedience.'

It was the Mahātma's creed that violence was wrong, but in his view the British Government had become 'wholly an evil for India i.e., it has made India worse in everything that counts', and it was the duty of all Indians to refuse to co-operate with it in any way, and to hinder in every non-violent way the rule of the Government in the land.

Unfortunately, less scrupulous agitators stirred up the passions of the mob and riots broke out in many cities in the North. The worst was at Amritsar where the rioters took possession of the whole city, burnt a bank and murdered

several officials. General Dyer with 50 Indian troops restored order but in doing so he shot down nearly 400 persons gathered in an illegal meeting in the Jallianwalla Bāgh in the heart of Amritsar. A commission afterwards found that he had been far too severe in this, but that generally the measures taken under martial law had been needful to stop the disorders.

In May 1920 the Treaty of Sèvres left Turkey only Constantinople, now called Istambul, in Europe. This greatly offended sections of Indian Muslims.

The Rowlatt Act, the severity used in suppression of the disturbances in the Punjab, and the Treaty of Sèvres were all used by Mahātma Gāndhī to rouse India to 'progressive non-violent non-co-operation' with the 'Satanic' British Government, as he called it at that time.

The boycott of foreign goods, particularly British goods; the picketing of shops where foreign goods were sold, to prevent purchasers from buying foreign goods; the boycott of Government schools; the wearing of khaddar cotton cloth, made on hand-looms from yarn spun on the *charka* or Indian spinning wheel, were all, at one time or another, parts of his programme of opposition. And in it for a time he united Hindus and Muslims.

The Mahātma's doctrine of the evil of modern civilization was not sound. But his personal influence made it very popular and in the eyes of many of his followers, discredited the British Government and all things Western.

But it must never be forgotten that however sweeping his denunciations of British Rule were, he always refused to permit the use of physical violence, the sword, the bomb or the riot, against the Government. He relied always on 'soul-force', the 'power of truth', *satyā-graha*; and his political agitation was always non-violent. His followers sometimes got out of hand and failed to obey his principle;

but non-violence was always a declared and an essential part of his creed and teaching.

And it must also be remembered that while Mahātma Gāndhī criticised the Government, he also as frankly blamed his own countrymen for lack of unity, for allowing women to remain without education, for sacrificing patriotism to greed, and for slowness in practising the sanitary habits required for decent life in cities. Most of all he condemned the arrogance which counted some sixty millions as 'untouchables' and debarred them from the use of many wells, roads, temples and schools. He received such 'untouchables' into his own home.

Men of other political parties often found fault with the Mahātma's political actions. But no one ever doubted that what he said, he said sincerely; and what he did, he did because his conscience told him to do so. From 1919 onwards he was the outstanding figure in India, and his 'non-violence' greatly lessened the chances of violent action by Extremists and discredited the outrages of anarchists. His influence was probably at its greatest in 1919 and 1920.

Fourth Afghan War: 1919

Affairs in Afghānistān added to the general feeling of unrest. On February 19, 1919, the Amīr Habib-ulla was murdered at Jalālābād. After a brief conflict, his brother Amanulla Khān ascended the throne. Led by false ideas of the weakness of the Indian Government he attacked the Indian frontier. After the short Fourth Afghan War he was defeated, but the Mahsuds and other tribes prolonged the actual fighting till September 1921.

The new Councils established by the 'Montagu-Chelmsford Reforms' (described in the chapter on Constitutional Reform) thus came into being at a time when there was much unrest in many parts of India, and on the North-West

frontier. This unrest, in varying degrees, unhappily continued for the next fifteen years.

The opening of the New Councils

Lord Chelmsford's last act of state as Viceroy was to open the Council of State and the Legislative Assembly at Delhi on February 9, 1921. His Royal Highness, the Duke of Connaught, then over seventy years old, the uncle of the King-Emperor, came from England to represent His Majesty. The Duke closed a noble speech with these earnest words:

'I have reached a time of life when I most desire to heal the wounds and to re-unite those who have been disunited. Here, in the new capital, at the inauguration of the new constitution, I am moved to make to you a personal appeal, but in simple words that come from my heart, not to be coldly and cynically interpreted. As a friend of India, I appeal to you all, British and Indians, to bury, along with the dead past, the mistakes and misunderstandings of the past, to forgive where you have to forgive and to join hands and to work together to realise the hopes that arise from to-day.'

Many echoed the goodwill of the Duke of Connaught. But when Lord Chelmsford left India in April, 1921, his successor, Lord Reading, found the new administration, and those Indians who had accepted office in the new Councils, exposed to the most determined ill-will and misrepresentation as traitors to the Motherland.

For about two years the Extremists refused to enter the Councils.

Marquis of Reading: 1921-26

The Marquis of Reading became Viceroy in April 1921. Although most of the millions of India went on with their ordinary occupations steadily and quietly, the agitation of the extremist Nationalists against the Government continued. In August 1921 the Moplah Rebellion broke out in Malabar. The Moplahs are a fanatical race of Muslims, some of them descended from converts from Hindu low castes. They had

been made to believe that the British Rāj was coming to its end. They looted the possessions of their Hindu neighbours, forced many Hindus to become Muslims, desecrated temples and outraged women. That part of India is mountainous and covered with forests. The rebellion was not put down till March 1922. It was the most serious rising in India since the Mutiny.

Mahātma Gāndhī refused to see that there was any connection between the Moplah Rebellion and the agitation against the Government which he was carrying on. And when the Prince of Wales visited India in November 1921 he declared that non-co-operators should boycott all ceremonies arranged in his honour. The result was that on the day the Prince of Wales landed in Bombay, serious rioting broke out. It lasted for three days. 50 persons were killed and 400 wounded.

A few weeks later, at Chauri Chaura, on February 4, 1922, a mob murdered 21 policemen and village watchmen. This at last opened the Mahātma's eyes to the perils of the agitation he had led, and he commanded the Congress organizations to devote their energies to popularising the spinning wheel and *khaddar* cloth, organizing 'national' schools, the uplift of the 'untouchable' classes and similar constructive social work. But though he suspended the agitation for 'mass civil disobedience' he did not renounce it. And though most unwilling to imprison one who had so consistently preached non-violence, the Government had no option but to arrest him because though he preached non-violence the rest of his teaching constantly led to riot and bloodshed. The Mahātma pleaded guilty and was sentenced to six years simple imprisonment, but he was released two years later, after an operation for appendicitis, in February 1924.

In September, 1924, the Mahātma began a 21-days' fast as a penance for the bitterness existing between Muslims and Hindus.

In 1925 a Bill for the management of Sikh Shrines did away with some abuses and was the peaceful and satisfactory solution of controversies which had agitated the Sikh community for several years and had on more than one occasion led to bloodshed. It placed the Sikh sacred places under the control of a Central Board representing the Sikh community, and provided for other reforms.

In November 1925 the Khyber railway which goes up the Pass to Landi Kotal, halfway between Peshāwar and Kābul, was opened.

Baron Irwin, who on the death of his father became Viscount Halifax, succeeded Lord Reading as Viceroy of India in April, 1926.

Baron Irwin: 1926–31

During Lord Irwin's Viceroyalty further steps were taken towards the establishment of *Swaraj* in India. More is told about this in the chapter on Constitutional Reform. It is too soon to attempt to give any complete account of all that happened during the Viceroyalties of Lord Irwin and his successor Lord Willingdon. But brief mention must be made of a few matters which were of outstanding interest at the time.

The question of the rights of Indians in South Africa was, as we have seen, one which had been partly dealt with by Mahātma Gāndhī in 1914. But some points had been left unsettled and the South African Government was planning new measures which would have borne hardly on Indians going to South Africa or living there, of whom there were about 150,000.

At the end of 1926 the South African Government agreed to receive a delegation from the Indian Government, and in February, 1927 an agreement was ratified by both Governments. By this the Government of South Africa recognised that Indians domiciled in

Indians in South Africa

South Africa and wishing to conform to Western standards of living, should be enabled to do so. Those who wished to return to India were to be assisted to do so, and the Government of India was to look after them when they reached India. There were many other provisions. The Rt. Hon'ble V. S. Srinivāsa Sāstri was a member of this delegation and he was the first Agent of the Government of India in South Africa. His appointment was most popular.

Rate of Exchange

During 1899 the exchange value of the rupee in relation to the pound sterling was fixed by Lord Curzon at 15 rupees to £1 sterling, the rupee was thus worth 1 shilling and 4 pence. After the Great War in new economic conditions and after many fluctuations in value, the rupee reached an average value of 1 shilling and 6 pence, or Rs. 13-4-0 to £1. This rate was legalised early in 1927.

The Simon Commission.

The Simon Commission visited India twice in 1928 to prepare the report for Parliament on the Constitutional Reforms in India, described more fully in the chapter on that subject.

Afghan Affairs.

The new Amīr of Aghānistān, Amanulla, attempted in 1928 to introduce a series of changes in the customs of his country, somewhat as Kemal Pasha had done in Turkey. Women were forbidden to wear veils. Government officials were forbidden to have more than one wife. Girls were to be educated in the same schools as boys. New taxes were imposed. The pay of the soldiers fell into arrears. All this led to a rebellion. The Amīr abdicated and fled to Europe in 1929. For several months the whole country was in disorder. Finally by the end of 1929 General Nādir Khān had become king and restored order.

In April 1930 the Sarda Act came into Force. By this

it was made illegal to marry boys under 18 years of age or girls under 14 years of age. It is very significant that this Act was passed by the reformed legislature and indicated a real advance in general Indian opinion against child-marriages.

The Sarda Act

After his illness and release from jail in 1924 Mahātma Gāndhī took a less active part in politics for two or three years. In March 1930 however he once more started civil disobedience, and set out from Ahmedabad to the sea to break the law forbidding private persons to manufacture salt. This led to his being 'interned' in Yeravda Jail, Poona, on May 5.

Mahatma Gandhi

His example was copied by many all over the country. Probably 50,000 persons were convicted and sent to prison mostly for short periods.

The first session of the Round Table Conference was held in London from September 1930 to January 1931.

The Earl of Willingdon: 1931

The Earl of Willingdon, who had already served as Governor of the Presidencies of Bombay and Madras, became Viceroy in April 1931.

The second session of the Round Table Conference met in London from October to December 1931. By an agreement known as the 'Gāndhī-Irwin Pact' the Congress had appointed the Mahātma as its sole representative, and he was released from internment in order to attend.

On his return from England at the end of the year, Mahātma Gāndhī and others were arrested for attempting a renewal of civil disobedience. He was thus not present at the third session of the Round Table Conference in November and December 1932.

The Mahātma had always had intense sympathy for the 'untouchable' lowest classes, whom he called the 'Harijans' or 'the people of God'. This sympathy led him about this

time to devote himself to their uplift, by securing entry for them into Hindu temples and by education and improving the conditions in which they live. While in jail he announced that he would fast for 21 days as a sort of penance for the wrongs suffered by the 'Harijans'. The Government thereupon set him at liberty, in May 1933. He performed his remarkable fast and after recovering from its effects, gave all his time to work for the 'Harijans'.

On January 15, 1934, a terrible series of earthquakes caused enormous disaster and loss of life in Nepāl and in Bihār. Monghyr and several other towns were laid waste. Public buildings, private houses, hospitals, roads and bridges were destroyed in many places. Crops were destroyed. Wells and water-channels were filled up and in other places deep cracks appeared on the surface of the earth. It was sadly probable that over five thousand persons perished in Bihar and many other thousands in Nepāl.

The Bihar Earthquake

Among those killed in Nepāl were two of the princesses, daughters of the King of Nepāl. Twenty thousand square miles of territory in India and a large area in Nepāl were devastated.

This brings the narrative of events down to the beginning of 1934. We must now trace the story of the creation of *Swarāj* or Home Rule in India. It is so long a story that it must have a whole chapter to itself.

IMPORTANT DATES

1858-62.	Lord Canning Viceroy.
1860.	The Penal Code becomes law for all British India.
1862-63.	Lord Elgin Viceroy.
1864-69.	Sir John Lawrence Viceroy.
1869-72.	Lord Mayo Viceroy.
1872-76.	Lord Northbrook Viceroy.
1875-76.	Albert Edward, Prince of Wales, visits India.
1876-80.	Lord Lytton Viceroy.
1877.	The 'Empress of India' Darbar held at Delhi.
1878-79.	The Second Afghan War.
1879-80.	The Third Afghan War. Abdur Rahman becomes Amir of Afghānistān.
1880-84.	The Marquis of Ripon Viceroy.
1882.	The Local Government Act passed.
1884-88.	Lord Dufferin Viceroy.
1885.	The Third Burmese War. Upper Burma annexed.
1888-94.	Lord Lansdowne Viceroy.
1893.	The Dūrand Agreement made with the Amīr.
1894-99.	Lord Elgin Viceroy.
1897.	The Tirah and Tochi Campaigns.
1899-1905.	Lord Curzon Viceroy.
1901.	The Queen-Empress Victoria dies, and King-Emperor Edward the Seventh ascends the throne.
1903.	The Coronation Darbar held at Delhi.
1904.	An Army sent into Tibet.
1905-10.	Lord Minto Viceroy.
1909.	The India Councils Act passed.
1910.	Death of King-Emperor Edward the Seventh. King-Emperor George the Fifth succeeds.
1910-16.	Lord Hardinge Viceroy.
1911.	Visit of the King-Emperor George the Fifth to India.
1914.	August 4, 1914—November 11, 1918. The Great War.
1916.	April 1921. Lord Chelmsford Viceroy.
1917.	August 20. Mr. Montagu's announcement of Indian Constitutional Reform, in the House of Commons.

1918. November 11. Armistice signed, ending the World War.
1919. April. Martial Law in Punjab.
Fourth Afghan War.
December. Parliament passes the Government of India Act, setting up the 'Montagu-Chelmsford' Reforms.
1921. February 9. Duke of Connaught opens Indian Legislatures at Delhi.
1921. April—1926 April. Marquis of Reading, Viceroy.
August. Moplah Rebellion broke out.
November. The Prince of Wales visits India.
1925. Sikh Gurudwaras and Shrines Act.
Khyber railway opened to Landi Kotal in November.
1926. April—1931, April. Baron Irwin, Viceroy.
1927. Agreement regarding Indians in South Africa.
Rupee fixed at one shilling and six pence.
1928. Simon Commission visited India twice.
1929. Amanulla abdicates. Nadir Khan becomes Amīr of Afghānistān.
1930. April. Sarda Act comes into operation.
September. Round Table Conference meets.
1931. April. The Earl of Willingdon, Viceroy.
October. Second Session of Round Table Conference meets.
1932. The Communal Award.
December. Third Session of Round Table Conference meets.
1934. January. Earthquake in Bihar and Nepāl.

CHAPTER XV

Constitutional Reforms

Up to the end of the nineteenth century the Government of India was a 'benevolent despotism' or 'bureaucracy' in which the land was ruled by officials, British and Indian, appointed by the Government and only responsible to the Government. It was a good Government and under it India made mighty progress in education, commerce, agriculture and health.

Some statesmen and thinkers long ago saw that a form of government must be devised by which the many peoples of the Provinces of British India and the Princes who rule two-fifths of India should attain *Swarāj* or 'Home-rule' or 'Self-rule', and so India should come to rule herself.

Lord Moira, afterwards the Marquis of Hastings, who was Governor-General of India from 1813 to 1823, once wrote in his diary:

> 'A time, not very remote, will arrive when England will, on sound principles of policy, wish to relinquish the dominion which she has gradually and unintentionally assumed over this country, and from which she cannot at present recede.'

A few years later, in the Act renewing the Charter of the East India Company in 1833, it was declared that no one should be debarred by religion or race from holding any office or employment under the Company.

But till the beginning of the twentieth century, though thousands of Indians were employed in subordinate positions and a few in the higher appointments, even in the Viceroy's Council, the Government seemed to have no thought that the time might be near when the old bureaucratic system must give way to an Indian representative government.

We remember that the Council Act of 1861 added non-officials to the Viceroy's Council.

The Council Act of 1892 enlarged the existing Legislative Councils of the Supreme and Provincial Governments, and permitted certain public bodies to elect representatives to them who were not officials.

The 'Morley-Minto' Reforms of 1909 created some new Provincial Councils and enlarged the membership of the existing Councils. The official majority was abolished. Councils were empowered to discuss the annual budget and all other important matters.

So far though a beginning had been made towards 'representative' government, the new Councils had no real 'responsibility' and the Government could override any resolutions passed by them. But the Councils proved so valuable as voicing the views of many classes that their opinions had a steadily increasing influence on legislation and administration.

Montagu-Chelmsford Reforms

During the years of the War there was a lull in political agitation in India, but the conviction that the time had come when India should begin to manage her own affairs, grew in intensity, and on August 20, 1917, in the House of Commons, Mr. Montagu, the Secretary of State for India, made the following declaration:

'The policy of His Majesty's Government with which the Government of India are in complete accord, is that of the increasing association of Indians in every branch of the administration and the gradual development of self-governing institutions, with a view to the progressive realisation of responsible government in India as an integral part of the British Empire.'

Mr. Montagu visited India at the end of the year and with Lord Chelmsford, then Viceroy, drew up a scheme for the reorganization of government in India, which became law in December 1919.

Its avowed aim was so to modify the government of India that complete responsible government could be put into the hands of representative Councils as soon as possible.

In place of the Imperial Legislative Council two new Councils were created: A Council of State of 60 members; and a Legislative Assembly of about 140 members, of whom 100 were to be elected.

A Legislative Council was created in each Province.

The Government of India continued its control of such 'All-India' subjects as posts, telegraphs, coinage, tariffs and all military affairs. But other subjects, such as health, education and local government were placed under the care of the Provincial Councils. Ministers who were elected members of the Provincial Councils, and responsible to them, were to be in charge of these subjects, and the number of subjects so 'transferred' could be increased.

The whole annual budget of the Government of India was to be put before the Council of State and the Legislative Assembly and the budgets of the Provinces came before the Provincial Councils.

There were various regulations to enable government to be carried on should the Councils fail to act in certain extraordinary circumstances.

The 'Montagu-Chelmsford' scheme had grave defects. It was very complicated. The elected councillors justly complained that the 'responsible government' in which they had part, was only partial. Extremists who wanted complete *Swarāj* at once denounced the scheme as a fraud, while the other critics said that the new constitution would be the ruin of India.

But we need to remember:

(i) The 'Montagu-Chelmsford' reforms definitely marked a transition. British India had hitherto been ruled by

officials, British and Indian, who were appointed by the Government and were not accountable to the representatives of the people. From 1920 onwards the Government and its officers were more and more controlled by Indian opinion as expressed in the Legislative Assembly and the Provincial Councils.

(ii) The Reforms were not final. They were to be amended after a few years had shown where and how change could be made for the better.

(iii) Imperfect as the 'Montagu-Chelmsford' scheme was, it set up a series of Councils that proved really useful. In Provinces, like Madras in particular, where able Indian politicians accepted the scheme as an instalment of *Swarāj* and made the best of it, it was found to have more good in it than the Extremists had allowed.

(iv) It created a small but real popular electorate for the first time in India. In 1930 there were about 9 million voters. Over 375,000 women had votes.

(v) Elected members formed the majority in the Legislative Assembly and in the Provincial Councils.

(vi) During the years that the 'Montagu-Chelmsford' constitution lasted, it prepared the way for a much more effective and representative form of *Swarāj*.

There was no longer any doubt that India should have *Swarāj*. The controversy now was and how when full *Swarāj* might be reached.

The Simon Commission

According to the Act which set up the 'Montagu-Chelmsford' reforms, a Parliamentary Commission was to inquire into its working after ten years. That Commission, of which Sir John Simon was the Chairman, was appointed in 1927 and visited India twice in 1928. The Commission was entirely of Members of the British Parliament. No Indians were included in its personnel. This roused much indignation

in India and led to a partial boycott of the Commission.

The situation was however suddenly greatly improved in November 1929 when the Viceroy, Lord Irwin, after a visit to England, announced on behalf of the Government of India and the British Government that they considered that the attainment of Dominion status was the natural issue of India's constitutional progress.

The Simon Commission presented its Report to Parliament in May 1930. It was a very able state paper and suggested the grant of the greatest measure of independence to Provincial Governments within their own spheres, with a central Federal Council for all-India subjects, and a Council for Greater India containing representatives of the Princes and of British India. But in India it was condemned by all parties.

In the previous chapter we noted that there was an outbreak of law-breaking all over the country, about this time.

Round Table Conferences

But neither the Government in London nor the Government in India allowed this hostile agitation to hinder the preparations for the legislation which was to give India *Swarāj*. And on the invitation of the British Government a 'Round Table Conference' was held in London to discuss the problems connected with the institution of *Swarāj*. Representatives of the various parties and communities in India, except the Nationalist or 'Congress Party'—which would not take part—attended the first session, which was held in London from October, 1930 to January, 1931.

At this first session two very important results were reached. The Princes undertook to participate in the new Constitution provided that their inalienable treaty rights were conserved. It was also agreed that the Central Government

as well as the Provincial Governments should be responsible to the Central and Provincial Councils respectively.

Mahātma Gāndhī was set free in January 1931 and as the result of the negotiations between him and Lord Irwin the Congress suspended Civil Disobedience and the Mahātma attended the second session of the Round Table Conference as the representative of the Congress National party.

The Second Round Table Conference was held in London from October to December 1931. The most noticeable feature of the second session was the failure of the Conference, even with the Mahātma present, to reach agreement as to the number of members in the new Councils to be allotted to the Hindus, Muslims, Sikhs, Christians and other communities. This was referred to the Prime Minister, Mr. Ramsay Macdonald, and he published his award in August 1932.

The Communal Award

It should be noticed that in making his award, Mr. Macdonald expressly declared that the Government would be willing to substitute for his award any scheme either for one or more Provinces or for British India as a whole that was generaly agreed to and accepted by all the various parties affected. There was no intention of forcing his award into the legislation for *Swarāj* if parties in India could reach agreement.

The third session of the Round Table Conference met in London from November to December 1932.

Mr. Gāndhī was not present as he with other Congress leaders was again interned in prison in January 1932 for reviving the Civil Disobedience movement.

In March 1933 after many further inquiries and discussions the British Government announced their proposals for the new Constitution of the Government of India, and a Joint Select Committee of both Houses of Parliament was set up

to consider and report on these proposals in consultation with many representatives of Indian opinion.

When these lines were written it was expected that a Bill would be introduced in Parliament before the end of 1934 giving India self-government both in the Provinces and in the Central Government.

Postscript.

Looking back on recent years we see that the India in which we are living is a changing and growing India.

The efforts made consistently and steadily by the Government since 1854 have yearly added to the numbers of those who could read. There are according to the Census of 1931 nearly 29 millions who can read their own language and nearly 4 millions who can read English. These figures are very small compared with the total population of India, over 350 millions. But they show great advance when it is remembered that forty years ago there were only about 12 million literates in India.

A new era

The greatest change is however in the individual. The railway and the motor bus have affected village and townsfolk even more than the school has done. Caste exclusiveness has not gone. But here and there those who have hitherto been despised as outcastes and 'untouchables' are now recognised as sons and daughters of Mother India. The fact that under the new Constitution many 'untouchables' will be voters is another sign of the times.

Political knowledge has become much more widely diffused. It is by no means certain that all who have the vote to-day, use it wisely. But is that true of any other country? And it is likely that as the years go by, a larger and larger proportion of the voters will use their votes with foresight and intelligence.

Roughly, 7 out of every 10 workers are connected with agriculture, and to such workers the annual rainfall and harvest and the prices of grains are of supreme importance. Much has been done by instruction through agricultural colleges and schools to make improved methods of agriculture and cattle-breeding known to cultivators. Immense irrigation works have made hundreds of square miles of barren land produce valuable crops. New railways and motor lorries and steamer services have made it possible for India to sell her grain and rice and cotton to other countries, profitably. The Linlithgow Commission during Lord Irwin's Viceroyalty showed the great possibilities and the problems of Indian agriculture.

In 1931 there were about 18 million workers engaged in various manufactures, spinners, weavers, mechanics, leather-workers and so on, in cotton mills, jute mills, railways, mines and workshops of many kinds. While the development of these industries has brought many advantages to the labouring classes, it has raised many problems as to wages, housing, hours and conditions of work which have had and will continue to have the constant attention of all concerned in the prosperity of the land.

Much has been done by the training of doctors and health workers and the building of new hospitals and dispensaries to improve the health of the people and the welfare of children. But in 1931 there were nearly 1½ million professional beggars, 600,000 blind, 120,000 insane and 147,000 lepers in India. Clearly much still has to be done.

Since the Great War India has taken an important part in Imperial matters along with other Dominions of the British Empire, and in the international affairs dealt with by the League of Nations. India has thus realised as never before that she is concerned in the general life of the nations of the world.

The attainment of *Swarāj* will not mean that all troubles are at an end. There are anarchists, terrorists and criminals in India as in other countries. Disputes and strikes will continue to occur among the growing industrial classes in India as they do in Japan, America or Britain.

But the history of India through the ages teaches us that India to day is better governed, more free, better educated, and possessed of wider opportunities of development than ever before.

As we close this brief summary of history of India a new era in the development of India as a self-governing Dominion is about to open, with great opportunities for influence and usefulness. In the years to come may God the Father of All grant that the Indian Empire may make rapid and sound advance in all well-being.

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